

REPORT ON NATIVE PAPERS IN BENGAL

FOR THE
Week ending the 5th February 1910.

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LIST OF NEWSPAPERS.

[As it stood on the 1st January 1910.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
BENGALI.					
1	"Bangabandhu"	Calcutta ...	Weekly	Barendro Lall Mukerjee, age 27, Hindu	500
2	"Bangaratna"	Ranaghat ...	Do.	Kanai Lal Das, age 25, Karmokar	100
3	"Bangavasi" ...	Calcutta ...	Do.	Behari Lal Sarkar, age 52, Kayastha ; Hari Mohan Mukerji, age 41, Brahmin ; and Durga Das Lahiri.	15,000
4	"Bankur Darpan"	Bankura ...	Do.	Biswanath Mukerji, B.L. ...	713
5	"Basudeva" ...	Calcutta ..	Do.	.....	...
6	"Basumati" ...	Ditto ...	Do.	Radhika Prosad Ghose, age 37, Hindu	13,000
7	"Birbhum Hitaishi"	Suri ...	Do.	Rajranjan Sen, age 34, Baidy	300
8	"Birbhum Varta"	Do. ...	Do.	Debendra Nath Chakravart age 36, Brahmin.	800
9	"Burdwan Sanjivani"	Burdwan ...	Do.	Prabodhananda Sarkar	950
10	"Chinsura Vartavaha"	Chinsura ...	Do.	Dinanath Mukerji, age 43 Brahmin	650
11	"Daily Hitavadi"	Calcutta ...	Daily	.....	.....
12	"Dainik Chandrika"	Ditto ...	Do.	Hari Dass Dutt, age 37, Kayastha	200
13	"Dharma"	Ditto ...	Weekly	Aravinda Ghosh	.....
14	"Dharma-o-Karma"	Ditto ...	Monthly	.....	.....
15	"Education Gazette"	Chinsura ...	Weekly	Shibnath Bannerji, M.A., B.L. ...	1,500
16	"Ekata" ...	Calcutta ...	Do.	Hari Dhan Kundu (Principal contri- butor), caste Teli, age 34 years, Fashitola, Howrah.	1,000
17	"Hitavadi" ...	Ditto ...	Do.	Panch Kowri Banerji, Jaladhar Sen, age 46, Hindu ; and Jogendra Kumar Chatterjee of Chandernagore, and Manindranath Bose of Chitta.	30,000
18	"Hindusthan" ...	Ditto ...	Do.	Hari Das Dutt, age 37, Kayastha	1,000
19	"Jagaran" ...	Bagerhat ...	Do.	Behari Lal Roy, age 45, Kayastha ; Beni Madhab Ganguly, age 35, Brah- min ; and Menmotha Nath Roy, age 32, Brahmin.	600
20	"Jasohar" ...	Jessore ...	Do.	Ananda Mohan Chaudhury, age 34, Kayastha.	500
21	"Kalyani" ...	Magura ...	Do.	Biseswar Mukherjee, age 45, Brahmin ; and Tarak Brahma Sikdar, Kayasta,	1,200
22	"Karmayogin" ...	Howrah ...	Do.	.....	.....
23	"Khulnavasi" ...	Khulna ...	Do.	Gopal Chandra Mukerjee, age 50, Brahmin.	300
24	"Manbhum" ...	Purulia ...	Do.	Bagola Chandra Ghosh, age 36, Kayastha.	300
25	"Matribhumi" ...	Chandernagore	Do.	Surendra Nath Sen, age 32, Hindu	500
26	"Medini Bandhav"	Midnapore	Do.	.....	.....
27	"Mihir-o-Sudhakar"	Calcutta ...	Do.	Sayyid Osman of Basirhat, age 35, and Maulvi Reyazuddin Ahmad of Kareya.	4,000
28	"Murshidabad Hitaishi"	Saidabad ...	Do.	Bonwari Lal Goswami, age 44, Brah- min.	100
29	"Navajivani-o-Swadeshi Christian."	Calcutta ...	Tri-weekly	Rev. Lall Behari Shah, age 50, Native Christian.	300
30	"Nayak" ...	Ditto ...	Daily and weekly.	.....	500
31	"Nihar" ...	Contai ...	Weekly	Madhu Sudhan Jana, age 49 ...	200
32	"Pallivarta" ...	Bongong ...	Do.	Charu Ch. Roy, age 35, Kayastha	400
33	"Pallivasi" ...	Kalna ...	Do.	Sosi Bhusan Banerji, age 42, Brahmin	600
34	"Prachar" ...	Calcutta ...	Monthly	.....	.....
35	"Prasun" ...	Katwa ...	Weekly	Purna Chandra Chatterji, age 43 ; and Banku Behari Ghose, age 38 ; Goala.	500
36	"Pratihar" ...	Berhampore	Do.	Kamakhyas Prosad Ganguli, age 90, Brahmin.	100
37	"Purulia Darpan"	Purulia ...	Do.	Amulya Ratan Chatterjee, age 37, Brahmin.	300
38	"Ratnakar" ...	Asansol ...	Do.	Rakhal Chandra Chakravarti, age 26, Brahmin ; and Gopal Chandra Mittra, age 26, Kayastha.	500
39	"Samaj Darpan"	Salkia ...	Do.	Satya Charan Banerjee, age 28, Brah- min.	1,300
40	"Samay" ...	Calcutta ...	Do.	Ganendra Nath Das, age 54, Kayastha	800
41	"Samvad Purnachandrodaya"	Ditto ...	Daily	Purna Chandra Ghatak, age 45, Brahmin.	50
42	"Sanjivani" ...	Ditto ...	Weekly	Shiva Nath Sastri and Ramananda Chatterjee.	7,000
43	"Sevika" ...	Diamond Harbour	Monthly	.....	.....

LIST OF NEWSPAPERS—concluded.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
BENGALI—conold.					
44	"Soltan" ...	Calcutta ...	Weekly	Maulvi Muhammad Monirassam of Chittagong.	1,500
45	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika."	Ditto ...	Do.	Rasik Mohan Chakravarti, age 37, Brahmin.	2,000
46	"Twenty-four Parganas Vartavaha."	Bhawanipur	Do.	Hem Chandra Nag, age 26, Kayastha	500
HINDI.					
47	"Banga Kesri" ...	Calcutta ...	Fortnightly	.....	.....
48	"Bharat Bandhu" ...	Ditto ...	Weekly	.....	.....
49	"Bharat Mitra" ...	Ditto ...	Do.	Mahabir Prasad, age 35, Vaisya; and Amrita Lal Chakravarti, age 46, Brahmin.	3,200
50	"Bihar Bandhu" ...	Bankipore	Do.	Nanda Kumar Sharma, age 35, Kayastha.	500
51	"Bir Bharat" ...	Calcutta ...	Do.	Prantosh Dutta, age 35, Kayastha	800
52	"Ghar Bandhu" ...	Ranchi ...	Fortnightly	Rev. E. Muller, Superintendent, G. E. L. Mission, Ranchi.	1,000
53	"Jain Pataka" ...	Calcutta ...	Monthly	.....	.....
54	"Hindi Bangavasi" ...	Ditto ...	Weekly	Hari Kissen Joshar, age 30, Khettri	4,000
55	"Hitvarta" ...	Ditto ...	Do.	Rao Purandkar, age 29, Mahratta Brahmin.	3,000
56	"Lakshmi Upadesh Lahri" ...	Gaya ...	Monthly	.....	.....
57	"Marwari" ...	Calcutta ...	Weekly	R. K. Tebrevala, age 34, Hindu Agarwalla.	500
58	"Sattya Sanatan Dharm" ...	Ditto ...	Do.	.....	.....
59	"Sri Sanatan Dharm" ...	Ditto ...	Do.	.....	.....
60	"Shiksha" ...	Arrah ...	Do.	Gohkaran Singh, age 38, Babhan	255
61	"Tirhut Samachar" ...	Muzaffarpur	Do.	Jaganand Kumar	.....
PERSIAN.					
62	"N a m a i-M u q a d d a s - Hablul Matin."	Calcutta ...	Weekly	Syed Jalaluddin al-Husaini, Muhammadan.	.....
URDU.					
63	"Al Panch" ...	Bankipore	Do.	.....	.....
64	"Dar-us Sultanat" ...	Calcutta ...	Do.	Quazi Abdul Latif, age 35, Muhammadan.	200
65	"Star of India" ...	Arrah ...	Do.	Zaur-ul-Haque...	.....
URIYA.					
66	"Garjatbasini" ...	Talcher ...	Weekly	Bhagi Ruth Misra, age 40, Brahmin.	.....
67	"Manorama" ...	Baripada ...	Do.	.....	.....
68	"Nilachal Samachar" ...	Puri ...	Do.	Baidya Nath Singh, age 31, Punjabi	600
69	"Sambalpur Hitaishini" ...	Bamra ...	Do.	Dinabandhu Padhan.	.....
70	"Samvad Vahika" ...	Balasore ...	Do.	Harish Chandra Sarkar, age 52, Sadgop.	500
71	"Uriya and Navasamvad" ...	Cuttack ...	Do.	Ram Tarak Sen, age 47, Tamuli	700
72	"Utkal Darpan" ...	Sambalpur	Do.	.....	.....
73	"Utkal Dipika" ...	Cuttack ...	Do.	Gauri Sankar Roy, age 75	800
74	"Utkal Sakti" ...	Calcutta ...	Do.	.....	.....
75	"Utkal Varta" ...	Ditto ...	Do.	Moni Lall Moherana, age 45, Hindu Karmokar.	500

II.—HOME ADMINISTRATION.

(a)—Police.

THE *Samay* [Calcutta] of the 28th January publishes the following report of a quarrel between a European and a Bengali pleader near the booking-office window at the railway station at Lucknow on the 23rd January last :—

Quarrel between a European and a Bengali at the Lucknow railway station.

SAMAY,
Jan. 28th, 1910.

On seeing a Bengali waiting near the booking-office window at the railway station at Lucknow a European who was also an intending passenger being unable to tolerate a black man thus obstructing the window kicked him. The Bengali, who was a pleader, after scrutinising the European thoroughly paid him back in his own coin, and demanded from him an explanation of his insolent behaviour. The European then uttered some words and stared at the pleader, but was silenced on the pleader also staring at him.

2. The *Basumati* [Calcutta] of the 29th January condemns the incompetence of the Jhelum Police in allowing a Bengali named A. N. Chatterjee, while under their custody, to commit suicide by taking opium. Evidently the police were too busy looking for revolvers and the like about the prisoner's person to see that he was taking poison.

BASUMATI,
Jan. 29th, 1910.

3. The *Basumati* [Calcutta] of the 29th January, in referring to the story, of oppression on a Brahman by some Europeans (referred to in paragraph 8 of the Report on Native Papers for the week ending the 22nd January 1910), says that the names of the offenders were given in the *Hitavadi* of the 9th *Magh* and none has yet contradicted them. Government should make an early inquiry.

BASUMATI,
Jan. 29th, 1910.

(b)—Working of the Courts.

4. The *Hitavadi* [Calcutta] of the 28th January holds the punishment awarded in the Sukkur Sedition case to be unduly heavy.

HITAVADI,
Jan. 28th, 1910.

(d)—Education.

5. Referring to the University rule regarding the age of admission of boys to the Matriculation Examination, the *Siksha* [Arrah] of the 27th January says:—

SIKSHA,
Jan. 27th, 1910.

Age restriction for University examination.

Boys below a certain age are not allowed to appear at the examination for fear that hard study would injure their health. But the fact is that the health of the Indian students is spoiled not by study, but by the evils of early marriage. So the unmarried boys should be sent up for examination even if they are of young age. On inquiry, the authorities will be convinced that only those boys suffer from bad health on account of study who have been married or have fallen in loose society. It is highly desirable that the University should reconsider the rules concerning the age restriction, and give a hearing to our suggestion.

In support of its recommendation, the paper adds that if a deserving student is not sent up for examination merely owing to his young age, it causes him great disappointment and makes him sick. Some students, on the other hand, become discontented and take to mischief-making. The students should never be left without work, otherwise they are apt to be spoilt. The paper thinks that to prevent the unmarried students from appearing at the examination amounts to giving them occasion for becoming immoral.

6. Pandit Akshayabhat Mishra, Sanskrit and Hindi teacher to the Maharaj Kumar of Dumraon, in a letter published in the *Siksha* [Arrah] of the 27th January 1910, after giving a description of the ancient system of

SIKSHA,
Jan. 27th, 1910.

The evils of the present system of school education.

education by Rishis in India, in which Brahmacharya (life of pupilage and continuance) played the most prominent part, points out the evils of the present system of school education under which boys imbibe luxurious and immoral habits which stick to them throughout life even if they are able to pass University examinations. The writer then requests the Government to revive the old method of imparting instruction and add Hindi to the curriculum of studies without which there can be no real improvement.

(e)—*Local Self-Government and Municipal Administration.*

NAYAK,
Jan. 26th, 1910.

7. Referring to the fact that plague is again increasing in many parts of India, the *Nayak* [Calcutta] of the 26th January says that, according to the authorities, rats are entirely responsible for this disease, as mosquitoes are responsible for malaria. Rats and mosquitoes have, however, been living in this country from time immemorial. However that may be, it will be well if now the authorities can lay the blame for beri-beri on frogs or lizards.

BHARAT MITRA,
Jan. 29th, 1910.

8. Reviewing the Government resolution on the administration of the District and Local Boards, the *Bharat Mitra* [Calcutta] of the 29th January observes:—
Government resolution on the working of the District Boards.

No good men care to be members of these bodies; and if appointed, members evince no interests in attending its meetings. The proposal of Government to pay the members of the Local Boards their travelling expenses for attending meetings is not enough. What is wanted is to give these bodies freedom to work according to their own lights by withdrawing official pressure, and to be liberal in providing them with funds. The necessity to improve the status of these bodies has become greater, since they have been made to elect representatives for the Legislative Councils.

(h)—*General.*

HITVARTA,
Jan. 27th, 1910.

9. Observing the employment of Hindus to high posts in Mohammedan Native States, and that of Musalmans in Hindu Native States, without any prejudice, the *Hitvarta* [Calcutta] of the 27th January remarks that the same principle was heretofore followed by the British Government as well, but now it is not known on what grounds the Government has given it up.

JASOHAR,
Jan. 27th, 1910.

10. Referring to the pronouncement of the Viceroy at the opening of the Supreme Legislative Council under the New Regulations, that the regulations are not flawless, and that the Government has to learn many things through practical experience, the *Jasohar* [Jessore] of the 27th January writes:—
The Viceroy's speech at the opening of the Supreme Council under the New Regulations.

It is quite evident from the speech of Lord Minto that the Government has already found out some defects in the regulations under which the new Councils have been formed. Therefore, has His Excellency expressed this word of hope. If the opinion of the Viceroy about the learning by the Government of many things through practical experience holds good in the case of the powerful British Government, why should it not equally hold good in case of the Indian people who know only little of politics? Why should they be obliged to suffer greatly for the faults committed by them through insignificant mistakes or inattention?

Is it proper for the Government, from a political point of view, to punish them severely for those faults? It is being noticed how many people are being severely punished for insignificant mistakes, in these days of political agitation. The able Government ought to consider the feelings that are aroused in the minds of the friends and relatives of those who are punished thus.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Jan. 27th, 1910.

11. Referring to the speech delivered by the Viceroy at the opening of the Supreme Legislative Council under the New Regulations, the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 27th January says
The Viceroy's speech at the opening of the new Legislative Council.

that it feels reassured by the pronouncement of His Excellency who has given proofs of a cool head and the calm understanding of a good statesman by letting the people know that the Government would not be unsympathetic towards the people of the whole country as a result of the misdeeds of a few wicked persons, though it is ready, for the peace and happiness of the country, to thoroughly check the anarchists. With regard to the pronouncement of the Viceroy about the necessity of enacting a new Press law, the journal is of opinion that the existing law sufficiently empowers the Government to take any necessary action.

12. The *Hindusthan* [Calcutta] of the 29th January, in an article headed "The Political future," writes:—

HINDUSTHAN,
Jan. 29th, 1910.

Extension of the Seditious Meetings Act and the Crimes Act to the whole of India.

The strong laws that were enacted by the Government of India for allaying discontent and rooting out sedition, were so long in force only in the district of Backerganj; but now they have been extended to the whole of India. The motive of the Government in extending the jurisdiction of those laws is to check the anarchists. The people also desire to see the wicked crushed and the unruly brought under control. The authorities have provided for strong measures in order to kill Anarchism which has just made its appearance in India lest it should assume an aspect as terrible as it wears in Europe now. The intention is no doubt laudable and worthy of the Government, but it is feared lest innocent and peaceful people should be harassed along with the wicked and the guilty. Sir Edward Baker and other Provincial rulers have thrown us into a great anxiety by saying that the Government would do everything in their own way if the people did not co-operate with it and its officers in checking the unrest; and that those who would thus refrain from helping the officials, and not the Government, would be held responsible for any oppression done on any innocent person in the course of punishing the wicked.

No one is free from mistake, if one thinks that the people of this country do not care for co-operation with the Government even in spite of their ability to do so. The people of this country are naturally very quiet which is the cause of their being cowards too. They, therefore, bear with patience the ravages to their properties by thieves and dacoits. A few years ago they were known even to fall victims to the depredations of the police, who instead of protecting their properties, would often make a good use of them. If a burglary were committed in a village the myrmidons of the police would infest it, and the man who had been the victim of the thieves, had to satisfy them out of what remained of his property after the theft. The ultimate result of the efforts of the police was not to arrest the culprits or to find out the stolen properties, but only to harass innocent people. This was the condition of the country some time ago, and it cannot be said to have improved now. The people always feel afraid of the police, if dacoities or burglaries are committed. Inoffensive villagers who are cowards, are obliged to give indulgence to the thieves and robbers, because (1) they are afraid of further depredation at their hands, and (2) also of consequent harassment by the police if reports of their doings are sent to police-stations. The anarchists, who are much more dangerous than robbers, are therefore still more terrible to the people. Therefore, the cause of the disinclination of the people, who are always afraid of all, to approach the anarchists is not to be attributed to their apathy, but to their fear. In fact, it is a very dangerous thing to try to check the anarchists, who are determined to perform any act they like, and who do not feel any scruples to commit murder. In these circumstances, it is not proper for the Government officials to accuse the inoffensive people of the country of indifference.

The new Act for checking the unrest has been extended to the whole of India to destroy the anarchists who are breakers of the peace also. The people will not object to the measure; they will be satisfied if only the peaceful men be spared from being harassed along with the discontented.

The future is not totally free from being gloomy because innocent men may also be harassed along with the wicked as a result of the enforcement of the new law, which has no doubt been enacted by the Government for the good of its subjects.

Sixty years ago the *Thuggi* regulation was not an unmixed blessing, as many innocent persons, in fact many for being only physically strong, were harassed as robbers and *thugs*.

It is therefore true that when stringent laws empowering the authorities to take strong measures are extended widely many innocent people are harassed. So the law to check the anarchists cannot be considered to have no effect in putting innocent people also to trouble. If the effect be this, one cannot be confident that the discontent will not increase. When prescribing a poisonous draught, the physician ought to be careful, because instead of saving the patient, it may kill him as well.

The Government officials as well as the police ought to act very cautiously; but it is quite natural that every one will not be able to do so properly. We are therefore anxious for the future, and the anxieties are brought to the notice of the Government.

BASUMATI,
Jan. 29th, 1910.

13. Referring to the recent transfer of some villages from the Nadia district to the jurisdiction of the Government of Eastern Bengal and Assam, the *Basumati* [Calcutta] of the 29th January writes that the villagers affected long to remain under the jurisdiction of Sir Edward Baker. Will His Honour listen to their appeal?

SAMAY,
Jan. 28th, 1910.

Certain Bengal villages transferred to Eastern Bengal and Assam. Transfer of some villages in Thana Kumarkhali in Kushtia to Thana Pangsa in the New Province.

14. Referring to the report published in the *Bengalee* about the transfer of some 30 villages including Sengram, Bhatiasala and others in Thana Kumarkhali in Kushtia to Thana Pangsa in the Province of Eastern Bengal and Assam, the *Samay* [Calcutta] of the 28th January writes:—

Bengal was partitioned during the administration of Lord Curzon, the *ex-Viceroy* of India, but his policy is being followed even now. There is no doubt about the fact of the people of the villages transferred being much inconvenienced by the change. But what of that? The master's will must be fulfilled. Perhaps, some day the district of Nadia may be transformed into Plassey and the whole of Kushtia and Meherpur be included in the New Province. Who knows now to what lengths the policy of partition will be carried?

DAILY HITAVADI,
Jan. 31st, 1910.

15. The *Daily Hitavadi* [Calcutta] of the 31st January is pleased with the liberality of Government and its appreciation of merit in granting a *jagir* to Rai Siva Chandra Chatterjee Bahadur, the maternal grandfather of the late Sub-Inspector Nanda Lal Banerjee, who was murdered on the 9th November 1908, in recognition of the services of the said police officer.

DAILY HITAVADI,
Jan. 29th, 1910.

16. In view of Mr. Justice Fletcher's decision in what is known commonly as the Calcutta Turf Club case, the *Daily Hitavadi* [Calcutta] of the 29th January reminds Government how the ordinary public, specially the Indian section thereof, is refused admission into various parts of the Calcutta maidan occupied by cricket clubs, etc., and asks if it can reconcile this fact with the theory that "the maidan is held by Government as a trust for the free use and enjoyment of all classes" to quote the words of Lord Macdonnell when acting as Lieutenant-Governor of Bengal.

NAYAK,
Jan. 30th, 1910.

17. The *Nayak* [Calcutta] of the 30th January says:—
Our new Advocate-General is still in his swaddling clothes. But he has already made himself acquainted with the characters of men in Bengal, nay even in all India. He thus seems to be very precocious. It is being said that although he is proficient in Admiralty Law, he is very weak in the Evidence Act because he relies on hearsay evidence.

III.—LEGISLATION.

DAILY HITAVADI,
Jan. 19th, 1910.

18. The *Daily Hitavadi* [Calcutta] of the 19th January appeals to Government to pass into law the Bill introduced into the Supreme Legislative Council some time ago by Dr. Rash Behari Ghosh, called the Public Charities Bill.

Accounts Bill. Without its help it will be impossible to cope with the mismanagement from which most of the Religious Endowments in Bengal are suffering.

IV.—NATIVE STATES.

19. Referring to the request of the Native Feudatory States to be allowed to work in concert for suppressing sedition, the *Hitavarta* [Calcutta] of the 27th January has no doubt that their request will not be acceded to.

HITVARTA,
Jan. 27th, 1910.

Application of Native States to work in concert.

20. Referring to Lord Minto's *kharita* to Native States for suppressing seditious movements, the *Hitavarta* [Calcutta] of the 27th January observes that the States standing foremost in the country have dealt with the subject in a way that becomes their rank. Among the proposals of His Highness the Nizam, one is of the greatest importance, although we have been telling the same thing since long. The Nizam says that his Prime Minister is a Hindu. This the Indians and the English should write on their hearts in letters of gold, it being the real cause of peace in His Highness' dominion. The Nizam has drawn Lord Minto's attention to this direction, and it is hoped that the expectation of His Highness will not go unfulfilled. His Highness has said another thing of great importance. He says: "He does not think it advisable to frighten his subjects with Proclamations." This expression of opinion is full of political wisdom and breathing of love towards his subjects. The paper enquires, "what is Nawab Sir Salimullah Khan doing?" Will he not send a demi-official letter to clear off the Nizam's doubts?

HITVARTA,
Jan. 27th, 1910.

21. Referring to the same subject, the paper continues that the publication of the papers will make the people understand that the Government is adopting means to stop seditious movements. If this pacifies the mischievous people, and the seditiously-inclined people come to understand that there is no protection for them in India, the *kharitas* will not have been issued in vain. Lord Minto's action cannot be blamed. His Excellency's wisdom is praiseworthy.

HITVARTA,
Jan. 27th, 1910.

22. The *Marwari* [Calcutta] of the 28th January endorses every letter of what His Highness the Nizam has said in reply to the Viceroy's letter regarding the suppression of anarchical crime, and hopes it would receive due attention from the Government.

MARWARI,
Jan. 28th, 1910.

Nizam and the Viceroy's *kharita*.

VI.—MISCELLANEOUS.

23. Referring to the murder of Deputy Superintendent Shamsul Alum, the *Kalyani* [Magura] of the 26th January writes:—

KALYANI,
Jan. 26th, 1910.

The murder of Deputy Superintendent, Shamsul Alum.

A foul murder has again been committed in Bengal by a Hindu. Where did the Hindus get such a training from? Why is such a crime, which is against the religious teachings of the peaceful Hindus who have never been attached to the transitory happiness of the world, being committed so often?

The Hindus are divested of all legal powers, because they never cared for them. They were always seekers after happiness in the next world. How did the spirit of murder enter into their hearts? The Nihilists were absent from India. Have not the Indian youths been infected with their ideas by reading the histories of the European countries? Is not, then, Western education responsible for the evil? In order to root out these ideas from the minds of Indian youths they should be made to learn the religious teachings of the Hindus by following Brahmacharyya.

DAILY HITAVADI,
Jan. 26th, 1910.

24. Referring to the murder of Deputy Superintendent Shamsul Alam, the *Daily Hitavadi* [Calcutta] of the 26th January writes :—

The murder of Deputy Superintendent Shamsul Alam.

WHAT IS OUR DUTY?

What is our duty now? Khan Bahadur Shamsul Alam lost his life by the bullet of an assassin. If a police officer of high position loses his life by the bullet of an assassin on the crowded corridor of the High Court itself in broad daylight, the life of none, especially of no police officer, can be said to be safe. No one is safe from the hands of those inhuman youngmen, full of determination, who are not afraid of death and who are bent upon killing men at the very stake of their lives. They may kill any one they like. No doubt, the Government ought to save the lives of its officers as well as those of the peace-loving people, but what can it do under these circumstances? Everyone has to move along roads and thoroughfares, and most people have to stir about day and night for earning their bread. In these circumstances, excepting God alone, no Government can save anyone from the hands of determined murderers. We cannot, therefore, throw blame on the Government for the murder of Shamsul Alam.

But there is something for consideration. One who serves in the Police Department is already an object of odium in society, and if every able police officer thinks, over and above, that he is likely to lose his life at every step if he conscientiously performs the duty of keeping the peace and acts under orders from the Government, then most of those officers will protect themselves first, and then for the sake of earning their bread, they will perform as much of their functions as will keep them out of harm's way. Most of them will serve Government so, as just to avoid losing service. If this idea prevails in the minds of the lower officers, they will not even have an opportunity of showing any ability in their work under Government. The result will be that those who have been entrusted with keeping the peace in the country, will be more or less indifferent to their work. This indifference will not be beneficial either to the Government or to the people.

In these circumstances, the Government will try to uproot this poison-tree by having recourse to strong administrative measures. The general public of the country will have no right to condemn that iron rule. The kingdom belongs to the English; no one can have as much interest in saving it as they. As they have been enjoying peace and happiness under British rule, it is surely the duty of the people also to try to preserve system and orderliness in the administration. But the efforts of the people will be directed towards the preservation of self-interest, while those of the English rulers will be directed towards self-defence and preservation of the national honour. Care for life is sure to be greater than that for self-interest. Therefore our rulers, the English, did not care for the people when they had recourse to those strong administrative measures which they have already adopted, nor will they do so when adopting such measures in future. The English politicians will act as they think best in this matter, and the people will be ruled accordingly. No one will care for the praise or blame of the people in this respect. The result will be that the people will have either to keep quiet or to co-operate with the Government. We are for the latter. We shall clearly state the reasons for it.

After looking at the conduct of the Government for the last four years, and after listening to the utterances of certain rulers, we have been led to think that the English, though they are our rulers, have not yet been able to know us thoroughly. No English official under Government has been able to gauge correctly the range of our ideas, and the height of our hopes and aspirations. So much trouble and difficulty have arisen, simply owing to this ignorance. It must be admitted by all that the English stand among the foremost nations in the world by virtue of their strength and capacity. Moreover the English alone are armed, and they are alone possessed of ruling authority in India. If the English make arrangements for ruling with a stronger hand for the purpose of rooting out this poison-tree of terrible unrest, most of us will be crushed and reduced to pieces by being ground under that

rule. If ignorance enters into this strong rule, there will no longer be any opportunity of discriminating between the innocent and the guilty, and any possibility of separating the loyal from the anarchists. Any one who will fall under the administrative wheel, will be reduced to dust. Therefore, it is our imperative duty as best as we can to co-operate with the Government for the purpose of self-defence in these evil days. The Government will distinguish the innocent from the guilty with our help, and it will follow the path of justice; because the Government cannot afford to infuriate all its subjects and harass the whole population of the country. The happiness and opulence of the Government depend upon those of the people. If some of its subjects proceed of their own accord to help the Government in rooting out the source of sedition, the Government will clearly see that the whole population of the country are not seditionists and that every subject does not belong to the party of the lovers of discontent. If this feeling prevails, the British Government will surely feel assured, and as a result of that assurance it is sure to follow the path of justice and impartial administration. We are ready to co-operate with the Government at this bad time, because we shall not be able to bear being crushed under its strong rule, because we are against anarchism, and protest against murders, and because we are for justice and impartial administration, and for supporting the innocent. We shall also see that good men in the country now help or are induced to help the Government. Henceforth this will be our duty and our action.

Finally, we have one word to say. To tell the truth, those who have called into being the great discontent in the country, have no connection whatever with Hindu society. No one knows where they live, what they do or who are their instructors. Since the Bomb disturbances at Muraripukoor Hindu society has almost cast out these young men. The Police Department does not lack detectives and secret informers under it, and it is reported that many gentlemen also have been performing detective work. But even with these, the police are unable to get at the root of this party. If all secrets were known, Shamsul Alum would not have met with a violent death, Mr. Jackson would not have thus been murdered and an opportunity would not have occurred to throw a bomb at the Viceroy's carriage. The Government is strong in everything, in men, money and intellect, yet even with all its efforts for the last two or three years it is unable to get any information about the root of this party. In these circumstances it cannot be conjectured how any good result may be attained with the help of outsiders. Those who have respect for the Hindu *shastras* consider these murders as great sins. In the eyes of the Hindu *shastras* such murderers are termed felons. It must therefore be said that those who commit or are determined to commit such crimes are, according to Hindu religion, atheists and the worst of men, demons in the shape of man. Consequently, Hindu society ought not to be held responsible for the crimes of these men. Having learnt English these youths have been divorced from religion and religious rites, they can be claimed neither by their own people nor by others. They are neither Hindus nor Musalmans, nor Christians. Therefore, what can they be termed except atheists? It will not do to follow simply a policy of iron-rule all along in order to check these atheists. The advice which the Nizam of Hyderabad has given should be followed. Let the Government take under its protection its peace-loving and loyal subjects, let it trust them and treat them as trustworthy men, and afterwards let it effect the checking of the seditionists with the co-operation of these faithful subjects. We have already said that Sir Edward Baker should call the editors of newspapers, leaders of political agitation and (public) speakers and form an advisory council with them. Let His Honour entrust them each with a particular duty. Let His Honour form vigilance committees under Government in all the districts, let him associate the principal men of the country with Government and all disturbances will be found to have disappeared from the country and peace will again reign in the land. It will not do to mistrust the whole population and neither side will be benefited by stirring up the whole people. It is now time for us to act cautiously, but it is time for the Government to be much more cautious (than we) in administering the country. It is our sincere prayer to God that He will forgive us and grant good sense to Government.

Referring to the same subject, the paper continues in another column :—

"WHERE LIES THE END?"

Elsewhere is published a report of the murder of Khan Bahadur Shamsul Alum. It is needless to say that every one in Bengal as well as in Calcutta will surely be disconcerted and stunned to hear this piece of news. We have already said that murders are the outcome of sin. There is no doubt about the fact that it is the imperative duty of Government to punish, according to law, those irreligiously disposed youngmen who being led astray are engaged in such sinful acts. We are bound to support any lawful means adopted by Government in this matter. These unruly youths are not in touch with respectable society. They are above arguments, requests and coaxing. Therefore, though we speak as much ill of them as we like, yet they will not be affected by the touch of those dark stains of accusation. Therefore, as a matter of course, we have to say that far from accusing the Government we shall support it if, in order to keep the peace in society, arrangements are made to rule them with a strong hand.

The Government wishes for our co-operation, and it is not unreasonable on its part to do so. But the truth is that we are totally unacquainted with, and know nothing about, these parties of boys. We do not know anything about their place of dwelling nor about their deeds, and we do not know even who the person is who has turned them fanatics with these satanic ideas. Therefore our co-operation will not be of much value in this respect. But Sir Edward Baker has himself said that unless we are able to find out the real culprits the Government will persecute all who may be suspected by it, irrespective of the innocent and the guilty. We shall not be able to accuse the Government even if it does so; because the country belongs to the English and they themselves must protect it and any means adopted by the English Government officials to effect this purpose, must needs appear quite adequate in their eyes. We have no right to find fault with those means. But shall we be able to bear being crushed under this strong administration of the English, who have conquered India?

It is because we are unable to do so and shall never be able to do so, that we have been somewhat bewildered by this mishap. We have spoken out our heart because this is no time to conceal thoughts.

25. In offering its sincere condolences to the bereaved family of the late

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Jan. 27th, 1910.

The murder of Deputy Superin-
tendent Shamsul Alum.

Khan Bahadur Shamsul Alum, the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 27th January says that the late Khan Bahadur

was an able officer, who was most friendly to the general public. The writer is of opinion that no good to the country can be expected through unlawful and irreligious acts. The writers of Hindu *shastras* hold religion to be the cause of victory, and consider it to be at the root of the improvement of the human society. One ascends the Kingdom of Heaven only through love. These are the teachings imparted to the Indians, but to the misfortune of all some young men seized with fanaticism have engaged themselves in terrible foul deeds which may be considered to be irreligious and calculated to bring only mischief. The policy has been looked on with apprehension and abhorrence by this journal for a long time. The deeds of these youngmen are done in secret, and even those who are their kith and kin cannot know their movements.

The journal concludes by asking the Government not to be moved by the most hateful and inhuman acts of a few infuriated youths, and not to lose its sympathy for its loyal subjects.

26. Referring to the murder of Deputy Superintendent Shamsul Alum,

JASOHAR,
Jan. 27th, 1910.

The murder of Deputy Superin-
tendent Shamsul Alum.

the *Jasohar* [Jessore] of the 27th January writes:—

The whole of India has been moved and terrified by the murder of Khan Bahadur Shamsul Alum. It can be firmly asserted that the life of none is safe at the hands of those who commit such foul murders without any fear of losing their own lives by such action. Will not such murders cease, regard being had to their condemnation by religion, society and Government at all times, and regard being also had to the fact that the people have been protesting by

thousands against these foul deeds and to the fact that they have been publicly disavowed by the Government. What is to be done now? The life of none, be he a Government official or not, who will proceed to help the Government is safe. Khan Bahadur Shamsul Alam had all along shown great ability in his work, the result being the loss of his life at the hands of an assassin. Who can now be certain that the lives of those who will co-operate with the Government will not be similarly imperilled? So, the lives of Government officials as well as of those who wish for the good of the country are not safe. It should therefore be the duty of the people, society and the Government to apply a proper remedy to check the recrudescence of foul murders. But we are unable to suggest it. Neither the educated nor the uneducated men know those who commit these deeds. It is not possible for them to do so either. If those people were guided by good men they could never have been misguided.

The Government also, like the people, cannot be expected to be quite able to check these murders. It was never possible in any country to check those who entertained Satanic ideas. But the rulers, in such cases, are obliged for the good of themselves as well of the people to adopt such strong measures as are oppressive to the innocent and the guilty alike, and are conducive to harm to the country, the responsibility for which lies not with the Government, but with those who commit foul deeds.

The minds of the people cannot now be improved by *swadeshi* ideas owing to these nefarious acts. Those who really wish for the good of the country and started the *swadeshi* movement, have no connection at all with the enactment of these Satanic deeds. Their efforts for doing good to the country will not cease even now. Let God give peace to the land.

27. The *Sanjivani* [Calcutta] of the 27th January in referring to the recent High Court outrage writes:—

The High Court outrage. We are pained to the utmost and astounded beyond measure at these repeated murders. By what means this murderous disposition is to be removed from the hearts of these misguided youths has come to be a serious problem. These youths do not read newspapers and they give a wide berth to the leaders and their speeches. The Anglo-Indian press and Government seem to have come in a measure to the conclusion that it is the incitement of the press and the platform which is responsible for these repeated murders. But it can be easily understood that this impression is wholly mistaken. There are no meetings held now-a-days in India at which some speaker or other does not refer in the course of his speech to the mischievousness of assassinations, and we are not aware of any newspapers which do not condemn these murderous incidents in the strongest language. Had these misguided youths been guided by the newspapers or by lectures at meetings, these murders would long ago have ceased.

The *Statesman* says that the Indian public are aware of the rendezvous of these murderers and their conspiracies and that they in terror or in sympathy with these revolutionists do not make them over to the police. The journal holds that without associates and in perfect secrecy these murders could not be committed, and these conspiracies could not be hatched. The plain meaning of this statement is that a good many Indians are aware of these conspiracies. We ask if this paper has not done the Indians serious injustice by bringing this serious accusation against them merely on supposition?

The authorities and the Anglo-Indian papers are all counselling the Indians to co-operate with Government in suppressing anarchism. Well and good: we are prepared to co-operate with Government in this matter, but show us the way, point us out the means. It is surprising, however, that nobody says anything as to the pointing out of means. We tell Government and papers like the *Statesman* that they are seriously mistaken if they believe that the public are aware of these conspiracies. There are no preparations on a big scale needed for these conspiracies which can attract the public notice. Instead of hitting in the dark like this let the *Statesman* point out means to us, which if practicable the Indians are sure to act on.

SANJIVANI,
Jan. 27th, 1909.

Anyhow, even though the authorities and the Anglo-Indian papers do not point us out proper means, we cannot afford to sit inactive. We have all along been saying that these murders will do us more harm than they will do to Government. The murder of officials will not bring Government to a deadlock. There are anarchists in Russia, but the Government there has not ceased to be. One official will be replaced by another and the work of Government will go on as before. So Government stands to lose comparatively little. But the harm which will befall us if such murders occur repeatedly is so serious as to set our hearts quaking. Not only will work for the public suffer, but the inauguration of a repressive policy will on the one hand grind down the country, and on the other hand anarchism will loosen the bonds of morals and religion among the population. Are these grounds for small apprehension? On these grounds if there be any anarchists we ask them not to add further to the troubles and dangers of the country by these murderous acts of theirs, not to throw hopes of the advancement of the land of their birth still further back by loosening the bonds of religion and morals.

Bengali youths, if in the hearts of any of you this kind of evil impulse has awoke, we would ask you to read the invaluable counsel which the saintly Krishna Kumar gave to you immediately before his deportation. We firmly believe it will purge your hearts and alter their tendencies. This is what Krishna Kumar wrote:—

Young men who are as my sons, know that no good was ever done to any country by murders. Read the histories of all the countries of the world, and you will see that they who tried to rise to greatness by murder, who regarded murder as the sole means for obtaining the freedom of their native land, have themselves fallen into degradation and have made the bonds of their country tighter yet. In the ancient times the Kauravas sought to rid the state of their enemies by burning the Pandavas down in the *Yatugriha*, but know that great sin brought about the destruction of the Kuru race,—why of the Kuru race alone—on the field of Kurukhetra were forged the fetters of India's subjection—the atonement for that sin has not ceased even yet.

The sin of murder has destroyed the Mogul and Pathan dynasties. We have always seen the hopes of those who hope to gain dominion by murder blasted.

God always reveals Himself through the history of mankind. He is the Lord of the universe, the Protector of men. He who acts against His wishes is ground down. Unrighteousness cannot lead to the upholding of righteousness in His State. This is an eternal truth.

Neither the rulers nor the ruled can bring about good in the state by means of oppression or murder.

The Mogul Emperor wished to make his rule secure by murdering Teg Bahadur, the Sikh Guru,—that cruel murder only made the Sikhs more turbulent and brought the Mogul Empire to a collapse. When the Sikhs were being killed in numbers through the oppression of the Muguls, they did not seek to make themselves free by murdering their enemies. The Sikh Guru worked hard to make his followers wise, self-restrained, self-abnegating and righteous—work which resulted in the rise into power of the most powerful Sikh race. See again how when religious fervour waned, the Sikhs came to be the slaves of their impulses and fell to murdering men, and thus ultimately reverted to their pristine insignificance.

28. The *Nayak* [Calcutta] of the 27th January writes as follows:—

The High Court murder.

The terrible murder of Maulvi Shams-ul Alam has intensely shocked and frightened us. Such secret murders were unknown in the land of the Hindus, and are considered repugnant to the spirit of Hinduism by every true Hindu. The evil has come from the West, and is gradually spreading in this country along with unwholesome education in Western lines. In his Council speech, Lord Minto has truly said: "A spirit unknown to India has come into existence; a spirit unknown to all the teachings of Indian religion."

Khan Bahadur Shams-ul Alam, at whose death we are extremely sorry, rose from the lowest to a very high rank in the Police Service. In service, although he sought reputation, he never sought money, and he was a very clever officer. The Lieutenant-Governor has, in a resolution passed on the occasion,

said: "This and the title which he had were conferred on him in recognition of his able and courageous efforts for the prosecution and repression of anarchical crime." Those who devote their lives to the service of the King ought to get such appreciation from their master.

It appears that all our writings against anarchical crimes, and all our advice to the Government for preventing them, have gone in vain. We must again reiterate that those who are responsible for the good government of the country can never allow any serious disorder to pass unnoticed. To our misguided youths we again say that murder is repugnant to Hinduism, and bespeaks want of fortitude. It is rumoured that the murderer has said "The outrage was committed not out of revenge for Shams-ul Alum's work in the Alipore case, but because of his action in the Netra and Haludbari dacoity cases." To the boys we want to say, "Brethren, you have become restless because there is oppression in the country. But is there anything novel in a subject people suffering oppression? Say what oppression we have not suffered? Oppression has been the companion of our lives for these thousand years. We now see inscribed in history the story of the oppressions committed by indigo planters and tea planters about fifty years ago. Can you say who saved us from the clutches of those oppressions? Not you, of course; but God who has been protecting us, and all those who are weak. Have we got the power to avoid the influence of our stars and the fruits of our karma? Surely we have not. Why then uselessly make all these evils occur in this country in imitation of the evils of Western society?" On the other hand, we want to say this to the Government, that you are even ordinarily in arms against the Press, especially the Native Press. In the Supreme Legislative Council the Viceroy has said: "We can no longer tolerate the preachings of a revolutionary press. We are determined to bridle literary license." Well said. We think that if in your mind it appears that certain newspapers are really trying to incite a revolution, let their authorities know your purpose, and thereupon stop them. If these authorities neglect to stop the paper in this fashion, let the machinery of the law be moved to do that. But what is the necessity of seeing with others' eyes? Can you point out any Indian newspapers which seek to incite revolution? If the people of the country consider any of your measures hard, is it not the duty of the Press, which is the people's organ, to ventilate their feelings? And if, in going to ventilate them, any paper at any time loses its temper through extreme sorrow, and uses strong expressions, ought that paper be called revolutionary on that account and ought not its crime be considered pardonable? When you are the dispensers of justice and the rulers of destiny, we are bound to abide by your decision. We want to tell you another thing, and that is that although as rulers of the country you are fully entitled to punish offences, you ought to see that the punishment inflicted is justified by the offence committed. Another thing still, and we shall be extremely gratified if you consider it coolly. He who commits murder knows full well that there is every chance of his being caught and hanged. Why does he embrace this almost sure death? Is it not because this life seems a burden to him? It may be that the boys have become prepared to die, not for their own sake, but for the sake of others. But should it not be calmly considered why they have become prepared to die? Of all the men on earth, why do they mark out particular persons only? You are the sovereign of the country; you ought to be guided by principles of reconciliation as well as of repression. Has the Reform Scheme really removed all the grievances of the country? Should you not see what other grievances there remain in the country? Should you not enquire whether there were any special reasons for murdering particular officers of the Government? You cannot, of course, pardon the murderers; and you ought to see that others do not follow their footsteps; but you ought to consider at the same time why people become ready to sacrifice their lives by taking the lives of others.

29. The *Pratihar* [Berhampur] of the 28th January expresses its sincere

Murder of Deputy Superintendent Shams-ul Alum.

sorrow at the foul murder of Deputy Superintendent Shams-ul Alum. These murderers do not think for a moment of the mischief they do to the country by their deeds. The journal concludes by asking every one to try his best to root out these anarchical practices.

PRATIHAR,
Jan. 29th, 1916.

DARUS SULZANAY,
Jan. 28th, 1910.

30. Referring to the assassination of Khan Bahadur Moulvi Shams-ul Alam at the hands of an anarchist, the *Dar-us-Sulzanat* [Calcutta] of the 28th January says that it is not a matter for mere expressing sorrow or reproach, but the influential members of each community should do something practically and take part with Government officials in contriving means to root out all the anarchists.

MAHWARI,
Jan. 28th, 1910.

31. The *Marwari* [Calcutta] of the 28th January is very much grieved to learn of the assassination of Khan Bahadur Moulvi Shams-ul Alam, as he was an able and clever Police officer. The paper however hopes that the just Government would not lose its balance of mind by the abominable deeds of a few wrong-headed youths.

KARMAYOGIN,
Jan. 28th, 1910.

33. The *Karmayogin* [Howrah] of the 28th January writes:—
A good many murders have been committed in various parts of India during the past few months. At times Indians were murdered, and at times Europeans also fell victims. It is difficult to imagine what the purpose is of these assassinations. Murders of this nature began in this country from the day on which Mr. Kennedy's unfortunate wife and daughter were bombed to death. Mr. Allen, Mr. Higginbotham, Narendra Goswami, Nandalal Banerjee, Ashutosh Biswas and Mr. Jackson were all killed by the crooked hands of the assassins; what good was done to the country thereby is beyond the comprehension of the public. And, further, almost all the murders were done by Bengali Hindus. At six minutes past five in the afternoon of Monday last, Court Inspector Shams-ul Alam, who was assisting in the Bomb Case on behalf of the Crown, was done to death in the precincts of the High Court itself. He was a most able Police officer, and Arabinda Babu in his narration of his prison experiences has warmly praised his affability and ability. It would be no exaggeration to say that he was the right-hand man of Mr. Norton. He rose from a Head constable to be a Deputy Superintendent, and he was a Khan Bahadur. He was, in short, an ornament of the Mussalman community. He was a grateful servant of the Crown, and he served it in various ways. Alas! at what evil moment did this gentleman leave his home and betake himself to his work! Whence did this twenty-one-year-old Hindu youth, destined to kill him, come and kill his marked-down victim? You Hindu youth, why did you come to be perverted like this? Did you feel no hesitation in acting against the *shastras*? By this cowardly act of yours, you have paved your way to perdition, and are about to strike all beneficent public activity at the roots. None can understand the evil training which has led you astray like this into destroying your own priceless life. Shamsul Alam was a compatriot of yours—a son of a common Mother and he was as much a man as you are—and by what right does one man want to kill another?

What harm did Deputy Superintendent Shams-ul Alam do to you? What interest of yours did he interfere with that you killed him—thereby bringing yourself and your country into serious trouble, and staining the hitherto untarnished reputation of your loyal family? What is the outcome of this rash act of yours? Death for you. It is certain that death in this way will not secure immortality for you. Assassination and suicide are the same—the sin of one is the sin of the other. What filled your heart with such desperation that you preferred to be consumed in the sin of being a suicide? Fie to you for a disgrace to the Hindu race. Fie to you for a hater of the Hindu religion. Fie to you for a suicide. There is no telling to what difficulties you have brought your country thoughtlessly. Your act has brought your fellow-countrymen into a serious plight. And you Khan Shahab, you gain immortality in paradise, for, for the sake of duty, you deliberately ignored your danger and died at the hands of the assassin in the fearless discharge of your obligations—your countrymen also earn an undying name because of you. You die, but who can resist destiny? This was the form of death appointed for you, and the deluded youth who murdered you like this was also destined to die ignominiously like this by the hand of the hangman. There is no occasion for dilating on the enormity of the sin of one man killing another.

and killing him secretly too. Alas, that a follower of the religion which declared *ahimsa* (charity) to be the highest virtue should now come forward to kill a fellowman. How terribly strong must the influence of *Kali* be. Righteousness and *karma*, and observances and asceticism all have vanished. O Lord, delay not any further but remove the sorrows of Thy degraded race and guide them along right paths. Let them no more take unrighteousness to be righteousness. Righteousness has suffered many an eclipse—who will save us now, O Lord if not Thou.

BASUMATI,
Jan. 29th, 1910.

33. The *Basumati* [Calcutta] of the 29th January in giving an account of that lamentable, hideous and horripilating incident, the murder of Mr. Shamsul Alum, expresses its sympathy with the family of the late Khan Bahadur and says that it has been astounded at this terrible affair, which but a few days ago, would have been held impossible in this country. Things unimaginable even in dreams are now proving to be facts, such is the unfortunate lot of the country. The prospect of India's future makes us sorely anxious and alarmed and leaves us in abject despair. Whose curse is it that has brought on Bengal which was hitherto without a stain on its escutcheon, these cruel, hideous murders—this terrible thirst for human blood, this devious spirit of revenge?

The Indian public have expressed unstintedly their loathing and ill-will towards these murders. The press has repeatedly reprobated license and anarchy of this nature. The leaders of Indian public opinion have repeatedly warned their compatriots against crimes of this sort. There are differences of opinion amongst Indian public men, but in regard to this matter, they are all agreed. The men who in defiance of this combined and strong pan-Indian opinion are making this sacred land the home of sinful assassinations and polluting the holy temple of the Mother with human blood, are admittedly enemies of the country and of the national progress. This is not an exaggerated statement—it is the veriest truth.

What the object of these murderers is, is secret. But the effect of them is undoubtedly lamentable. Sin can never lead to the upholding of the right. They are greatly mistaken who expect good to accrue to the nation from such murders. They who plan murders in secret are either men of perverted brains or are wholly mistaken. India, tired and worn as she is, may be wholly smashed up by a revolution. Such mischievous deeds may obstruct the tide of progress and of India's new life. The inevitable result of this sin will be that Indians pressed down by famine and poverty and silenced by a repressive rule, will feel unequal to bearing the burden of existence any longer. Indians have enough sins to answer for now, without having new ones to add.

India's new life can find an outlet only in peaceful methods. Her present misfortunes are the effect of years of sin, which must be atoned for by selfless service, which will secure for her the blessing of God.

34. Referring to the murder of Deputy Superintendent Shams-ul Alum, the *Hindustan* [Calcutta] of the 29th January writes:—

HINDUSTAN,
Jan. 29th, 1910.

The murder of Deputy Superintendent Shams-ul Alum.

We have been stunned to hear the report of this terrible murder. We find no language strong enough to condemn this crime. We are at a loss to find out how to wash away the dark stains which are being cast on the clean-faced countrymen by the inhuman acts of a handful of misguided youths belonging to the revolutionary party. We have been repeatedly asserting that a great harm is being done to the country by such acts of these youths. No sane man can have any sympathy for these crimes. We hoped for the disappearance of the fire of unrest for ever from the country; but what acts of oppression are going to be performed in the country every now and then inspiring fear in the hearts of the people? It will not now do for the peace-loving, calm and quiet Hindus, who are loyal to the Government, to remain idle entrusting the Government with the task of re-establishing peace. It is now the imperative duty of the people to make efforts for the wholesale arrest and adequate punishment of the revolutionary party who are engaged in these nefarious plots and crimes. It is the duty of the subjects to help in every way the Government officials to check the wicked. If they fail to perform this duty, the loyal subjects are sure to earn a great demerit. Considering the condition to which the country is being reduced, it is quite evident that the

unrest cannot disappear unless the authors of these abominable deeds and the supporters of their principles, be punished severely. It is not known, in what an evil moment accidental anarchism found its way into India. The whole population of India, which has all along been renowned for its love of peace, have been plunged into the depths of infamy as a result of the nefarious deeds of a few pests of society in that very country. O God, when will the foul deeds of inhuman creatures disappear from the holy land of India? We shall whole-heartedly support any measure thought proper by our benevolent Government to effect the rooting out of this party of inhuman creatures. But our earnest prayer to Government is that no innocent person may be persecuted.

CHINSURAH VARTABAHU,
BAHA,
Jan. 30th, 1910.

35. The *Chinsurah Vartabaha* [Chinsurah] of the 30th January holds that every one will look at the murder of Deputy Superintendent Shams-ul Alum, with abhorrence.

The mischief that is being done to the country by such wickedness and violence committed by some fickle-minded youngmen, who do not count the consequences of their acts, can be easily judged. The results of such nefarious crimes are most terrible. The Indians have all along been known to be loyal, but by the action of those inhuman creatures they are now being considered by Government as anarchists. The writer concludes by asking the Government to devise means to check the recrudescence of such crimes.

DHARMA,
Jan. 31st, 1910.

36. The *Dharma* [Calcutta] of the 31st January writes:—

Reflection on the Alam murder. We wrote the other day as to what our hope was: to-day we are driven to writing about our hopelessness. Our hope is that by the grace of God, with the development of spiritual power we shall become powerful, spirited, and resourceful, and thereby acquire national advancement, liberty and greatness. Our hopelessness relates to the immediate efficacy of the path and means we had chalked out. We hoped by betaking ourselves to lawful and blameless means and by renewing the national agitation and guiding it along good channels with courage, firmness and peacefulness to accomplish two very necessary aims. Firstly, that by creating a full belief in the public mind as to the superiority and efficacy of lawful means we should be able to stop the present diversion of the minds of our youngmen towards secret murders and the use of force. In the second place, we should make the officials realise by means of lawful resistance the necessity of carrying on the struggle, which has been generated over the conflict of interests of the two races, with civilised methods and thereby subserve the welfare of the country and gradually secure from them the liberty of the land. We still believe that if we can adopt this means both our aims will be fulfilled. But it has in a manner come to be impossible to adopt that means.

The first obstacle thereto is the popular distrust therein and the lack of zeal on their part therefor. That by resorting to lawful means we shall succeed in making progress is believed in by elderly men—everybody has lost faith in the means approved of by the Moderates. But what does that matter—Government will not permit resort to that lawful means. When it possesses full legislative authority, and as the Judges, the Magistracy and the police are all its servants and masters of the people of the country, the carrying on of any lawful agitation is an impossibility. We have seen that this opinion has come to be so strongly held, that lawful resistance are no longer practicable. People have no faith or respect for these things, and work without respect is vain; its result is neither in this nor in the next world.

For the purposes of lawful agitation the publication and upholding of freedom of thought and free opinions are necessary, else there can be no agitation. There must be free rights of meetings—that right has been taken away by the proclamation about the prohibition of meetings; the press must have the right to express its opinions freely; the new sedition law will very soon take away that right—there must be the right to constitute permanent association and to uphold opinions freely through the efficacious agency of these associations; the law permitting the closing of associations without cause has taken away that right. What is left? It is dangerous even to cherish independent thoughts in one's heart for house-searches without justification, arrests on unfounded suspicion, and deportation without accusation; these three dangers are monsters

always standing agape on the path of the man who longs for liberty. Under these circumstances, agitation is in a manner forbidden by the law. Lifeless agitation is meaningless and vivacious, and animated agitation is unlawful. Naturally, therefore, people are indisposed for any further agitation.

The second obstacle is the irrepressible and uncontrollable effort of the revolutionary. That which makes us lose heart only awakens the revolutionary's spirit and energy. The more you oppress, the more does he come rushing forward to offer up his life after committing murders. After Ashu Babu's murder, that unrest almost died out. The justice meted out by the Chief Justice, the agitation about the Reforms, the revival of the Nationalist party at Hooghly, had created a hope in the minds of the people that again probably facility was being afforded for the guidance of the national awakening towards lawful aims. The light of that hope has died out in a more intense darkness than that prevailing before. On the other hand, the extensive arrests and searches for political dacoities have roused the spirit and the hope of the revolutionaries. The Nasik murder, the firing of shots at trains on the Eastern Bengal State Railway, the murder of Shams-ul Alam at the High Court; incidents like these have daily begun to be committed. Where is the end of it all? The first effect has been that the officials are incensed at the whole population, and are determined to stamp out the still surviving feeble flame of the agitation. Increased repression: where will this process finally end? All our agitation is being killed by being ground between the two conflicting forces of the unthinking anger of the officials, and of the unthinking madness of the revolutionary.

What are we to do under the circumstances? As Government wishes us to keep quiet and inactive, as the people of the country do not wish any further to make any noise or bestir themselves in any way, it is best to keep quiet and inactive. The English say that the Nationalist papers and speakers are responsible; and if they can be stopped, the attempts of the revolutionaries will stop of themselves. Let that be then. We stop and cease to be active. Let us see if your accusation is true or not. Abandoning the cultivation of politics for some time, let us try to bring India's spiritual power and her depth of thought into the field of practice.

37. Referring to the murder of Deputy Superintendent Shams-ul Alam, the *24-Parganas Vartavaha* [Bhowanipur] of the 1st February writes:—

Murder of Deputy Superintendent Shams-ul Alam.

We have been grieved and terrified at the recurrence of these foul murders. We are at a loss to find out the way to root out these satanic ideas from the minds of the misguided youths. But the condition is so grave now that we can no longer remain indifferent.

Sufficiently strong language cannot be found to condemn these inhuman acts. It is very gratifying to find all the newspapers in India condemning these crimes in strong language; but mere condemning of these crimes will not do: means should be devised to stop these regrettable incidents from happening any more. As has been asserted many times, the people are more harmed than the Government by such murders. We must, therefore, be on the alert and find out means of checking them. If vigilance committees on the lines of that formed at Barrackpore under the leadership of Babu Surendra Nath Banerjee, be formed in other parts of the country, and if the members of such committees try their best, much good may be expected to be done. We ask the leaders in Bengal to think over the matter. There is no time to lose.

If such murders are committed continually, the Government will no doubt be obliged to adopt stronger measures, which will be harmful to us, and which will put great obstacles to public business. We should, therefore, be careful beforehand. Let every one hold deliberations together to find out the means which will be effective to throw out the demon of anarchism from the country, and let them devise the method of effecting that purpose.

38. It is rumoured in certain quarters, says the *Daily Hitavadi* [Calcutta] of the 1st February, that a Committee will be formed to keep an effective check on newspapers, and that the life of a newspaper will depend on the goodwill of this Committee. If this rumour is true, we strongly protest against such a step being taken. We do not object to the authorities framing any sort

Rumoured committee of supervision on the Press.

24-PARGANAS
VARTAVAHA,
Feb. 1st, 1910.

DAILY HITAVADI,
Feb. 1st, 1910.

of law they please, but we strongly object to our existence being made dependant on the secret will of a Committee. We know how to abide by laws, whatever their nature may be; and we are confident of being able to do so in future. But we shall not be able to move according to the wishes of individual white men, and particularly of individual blackmen. The formation of a Committee as rumoured will create serious unrest in the country.

DAILY HITAVADI,
Feb. 1st, 1910.

39. The *Daily Hitavadi* [Calcutta] of the 1st February refers to a rumour to the effect that Rai Narendra Nath Sen Bahadur will be appointed an additional member of the Supreme Legislative Council to represent the Indian Press when the rumoured Press Bill will be discussed in that Council, and asks whether no member will be appointed to represent the vernacular section of the press which has in the opinion of the authorities grown so powerful as to require a new legislative measure for its suppression.

DAILY HITAVADI,
Jan. 29th, 1910.

40. The *Daily Hitavadi* [Calcutta] of the 29th January writes:—
The rumoured Press legislation. We hear that the draft Bill which the Hon'ble Sir Herbert Risley has framed with the purpose of curbing the native press will be introduced into the Viceroy's Legislative Council for debate some day in the coming week or the one following. We have, therefore, now an opportunity of speaking out clearly everything we have to say.

Our first request is that it is necessary that the language of the new law should be simple, distinct and intelligible to everybody. Every one of its technical terms should be defined in clear language. It would be well also if a list is given of the subjects which we are to be permitted to write about as also of those in regard to which we are to be forbidden to say anything. We shall explain why we ask for these things. Truth to say, we have not yet been able to understand what the term sedition signifies. Our Emperor, Edward VII, or any of the Royal Family has never been held up to reproach by any writer in the native press. We believe that the English people do not know how to give to His Majesty the reverence and attachment that we give him. We worship His Majesty as we worship our gods,—we bow to him from a distance as to a god. In this sense, no Indian paper is tainted with sedition. Even the *Yugantar* and the *Sandhya* and the *Bande Mataram* were not ever convicted of sedition in this sense—they never any of them abused the Emperor or the Royal Family. So, speaking with reference to the literal meaning of the words, we have to say that no Indian newspaper is tainted with the taint of hating the ruler (*Raj Vidvesh*) and never will be.

But then in the Indian Penal Code there is the definition that if any one so blames and reproaches the Government established by law in India i.e., the Government of India as to create feelings of contempt towards it in the popular mind, that blame and reproach is to be taken as sedition. But then who and what is Government? Will the use of the term Government simply mean the Lieutenant-Governor or the Viceroy only, or all officers from the *chaukidar* to the Viceroy, individually and separately? All these officers are employed in the work of Government, and it is the combined efforts of all which is maintaining the peace of the country. A keen criticism of the backslidings and omissions of any one of these individuals implies indirectly censure of the whole Government and constantly listening to reproach of individual Government officers creates a spirit of disaffection in the minds of people towards Government. So under the Penal Code holding up individual officials even to reproach is not permissible. The other day, Mr. Hume, in the course of his address said that the Police *chaukidars* were limbs of the Government, so to make out the police to be worthy of blame in the eyes of men should be cognisable as sedition. If the law is to be interpreted in this wide sense no statement whatever would be permissible on the part of the native press. Not only will they not be able to say anything on their own behalf; they will not be able to publish Bengali translations of any strong criticism which any Hon'ble Member of Council may indulge in, in regard to any Government measure in the course of a speech in Council or of any article in a similar tone appearing in an English newspaper. For perusal of such strong criticisms may generate in the minds of the public a spirit of hatred towards the rulers. As a matter of fact, it is in this way

that bit by bit the poison of sedition has gone on accumulating in the minds of the people. We ask, if there is any need for any new law if this interpretation of sedition is upheld?

Every High Court Judge, from Sir C. Petheram to Mr. Justice Davar, who has tried seditious cases, has given a different interpretation of section 124A of the Indian Penal Code. The interpretations do not tally with each other. It is therefore incumbent on the Legislature to furnish a clear and distinct definition of what sedition means. We do not want to disobey the law; we shall never do it. But we want to know distinctly what the law is. We shall feel greatly benefited if Lord Minto and his councillors can this time incorporate into the law a proper interpretation of sedition which would be intelligible to all.

Another point: How are we to criticise things relating to the ruling race? We have heard that the British people are our ruling race. Although no legal text-book may say so, this is what the public generally believe. Indeed the distinct definition of the term "European British subjects" in the Criminal Procedure Code, and the peculiar rights conferred on them by that Code, place it beyond question that the black Indians are looked on as distinct from the British people. Thus we are forced to ask if we shall have to incur the risk of sedition, if we indulge in reproach in connexion with a misdeed by an individual or a section of the ruling race. If the authorities hold that we do incur such risk by such conduct, the *Englishman* and the *Pioneer* would be free always to abuse us in unmeasured terms, and we would not be free to retort for fear of imprisonment. If every *topi-walla* white man is to be a ruler for us, as belonging to the British race, if the British race, individually and collectively is to be regarded as ruling over us, then indeed it will be only uncommon patience which will enable us to live. The statements of boors like Joynson Hicks and the abuse of arrogant papers like the *Englishman* we must, in that case, silently put up with. But we ask what position we are to assign to Emperor Edward in such an event. The white English are as much his subjects as we black Indians are. If the whites, as belonging to the ruling race, are each individually to be held to possess the rights of rulers, then the black Indians are to be held as the slaves of the slaves of His Majesty. If after being nursed in the lap of liberty for so long, after studying Burke and Bentham, Milton and Byron and Mill and Spencer and seeking to regulate our lives according to the lofty ideals of English civilisation, we are at last to be bound down by such rigid and all-pervasive bonds in the shape of laws, life would become unbearable to us, and a real spirit of hatred towards the rulers would be generated in the land. It would be beneficial to all parties if, in framing the new legislation, due consideration is paid to this aspect of the question—in that case we shall be freed from anxiety.

It has been suggested that the names of editors of native newspapers are henceforth to be made public. We long ago supported this suggestion; printers in this country are nominally printers only—without any sense of responsibility. They are simply compositors and type-setters. They do not understand what sedition or defamation is. It is cruel to hold them responsible for sedition—it is merely punishing an innocent party because the offender is not get-at-able. So, if provision is made for the arrest of the editor to the exclusion of the printer, we shall be glad rather than sorry. But Government should warn an editor before arresting him. We often write in one sense and it is made out to mean some thing else, thanks to the curious English of the Government Translator's office. That is why we hold that Government should demand an explanation of us before prosecuting us. If this explanation, of course, does not satisfy the high officials, there would be no dissatisfaction caused to either party if any of us editors are prosecuted. We would not also make any objection whatever if Government lays down a minimum of education and general competence for editors and if it compels them to take a vow to their loyalty formally. Competence should vary with responsibility and with responsibility rights also should be extended.

We hear that not only editors but proprietors of newspapers also will be henceforth trapped in the meshes of the law. If such a suggestion has been made, it is not a good one. The proprietor's business ends with the providing of the funds—the editor runs his paper with an eye to the views of the

public. If the merit of his writings adds to the circulation of the paper, the proprietor gains as does the editor also. A man who has so little to do with a paper is not brought within the meshes of the law by any civilised Government. We do not object however to the proprietor being brought to book, when he himself is the man who does everything, using an editor simply as an obedient instrument of his. We request Government to keep the men who are really the editors of papers and them only under control.

To sum up, our prayers to Government—prayers made in a spirit of excessive affection—are (1) the term sedition should be clearly defined; (2) a list should be made out of what we are to be permitted to write about and what not; (3) the differences between the way in which men of the ruling race and those of the subject race are to behave should be laid down; (4) the language of papers like the *Englishman* should be curbed; (5) leaving out the printers, let the editors or conductors of newspapers be held responsible—provision being made against the institution of "Dummy editors"—let the way be facilitated for the punishment of the real writer, or editor or proprietor—conductor for sedition. If these things be provided for, we shall support rather than object to the new legislation.

DAILY HITAVADI,
Jan. 28th, 1910.

41. The *Daily Hitavadi* [Calcutta] of the 28th January writes:—

The *Englishman* and the Indian press.

It is because we prefer negative ease to positive happiness that we strongly reprobate political murders and dacoities and are prepared to support any repressive measures Government may frame for their prevention. We know that the Government of India is too civilised, cool and benevolent to do anything which will harass the people and make them lose sense in terror and will bring the innocent to trouble.

But it is a pity that all the responsibility for spreading sedition should be fastened on the vernacular press, albeit some papers did indeed for a time indulge in a good deal of license. A vernacular paper if it offends in any the slightest measure finds itself sat upon by everybody from the Rai Bahadur Shastri to the pettiest policeman. But Government has not yet tried to curb the Anglo-Indian papers which have been for these three years abusing the Indians so seriously. The *Bande Mataram* wrote something like what the *Pioneer* wrote. The *Pioneer*, however, was not harmed by what it had written. The *Sandhya* in trying to learn how to retort properly to the *Englishman's* abuse, overstepped the mark and was caught tripping by the officials. The Anglo-Indian papers irritate the native papers, who, in seeking to retort, get into trouble. And yet the parties who poke them up, go on being petted and patted on the back, so to speak. Unless this difference of treatment is done away with, though people may not say so frankly, discontent is sure to be fostered among them.

Here is the latest specimen of the *Englishman's* arrogant style:—

"The Extremist Press since the days of its unfortunate emancipation from wholesome restraint, found necessary by every Government but ours, has never had a good word to say for the Government, its officers or intentions, and has concealed its sentiments as little as it has chosen its language. Violent, irrational, mean and narrow it has for thirty years poisoned assiduously the well-springs at which the people drink. At times, as we have seen since the last Terrorist outbreaks, the Extremist Press has been able to find space for a few feeble denunciations of 'anarchy.' But this has been done with tongue in cheek, in the lively anticipation of deportation and a suitable and long-needed stringent Press Law. It is not virtue, and counts as nothing compared with paragraphs, such as those concerning the murderers of Narendranath Gossain, which minister to the diseased vanity of the murderers themselves, the dupes of the Extremist Press, and of cowardly plotters behind the scenes, and which stir up hate against the Government. It is an open secret that the Radical Government at Home prevented the passing of a proper Press Law." To translate it into Bengali would be insulting that language. But how can the *Englishman* speak of Extremist papers preaching for 30 years, when that party came into being only after 1906? Or do all native papers come under the category of Extremist? And during all these 30 years what an example of good-feeling and truthfulness, and amiability has the *Englishman* been affording by its articles like the above and like those written by

Britannicus? A comparison of the tone of the Indian press during this period with that of the *Englishman* will show any impartial man that it is the insolence, stupidity and meanness of European writers like those of the latter paper who have contributed more to creating the seditious spirit than the Indians. Thanks to the generosity of Government, we are fellow-subjects of Englishmen, though the latter belong to the ruling race. We want, therefore, that Europeans should use the language of politeness towards us. If you turn up your noses and call us natives we are certain to retort by calling you *Feringhis* if not publicly for fear of the law, at least in private. What explains the different attitude of Indians towards Ripon and Cotton, and towards Curzon and Fuller? The former gave us at least gentlemanly treatment while the latter were chary even of a few sweet words. But for the *Englishman's* abuse, there would not be bombs and murders.

We are bound to support Government in any measure it may now take to suppress sedition. But why should the *Englishman* stigmatise all Indian editors now as seditious? Why will not incessant abuse of the subject race be held an offence in the eye of the law? If any difference of treatment is made between European editors and Indian, the Indian will imagine that he is being oppressed, because he is of the subject race. A conqueror is then greatest when he can make the conquered forget his status as such.

42. The *Daily Hitavadi* [Calcutta] of the 1st February says that the *Englishman* has at last gone mad and makes the following extracts from the columns of the latter newspaper:—

The *Englishman's* madness.

DAILY HITAVADI
Feb. 1st, 1910.

"The Government have for over twenty years allowed the National Congress to work mischief unchecked and unhindered. With the example of the Congress before them they have, ever since the Partition of Bengal was effected, permitted the annual renewal of the Boycott oath, a ceremony which has pledged an enormous number of unthinking youths, incapable of forming any judgment for themselves, to an intense form of racial hatred. It was long ago pointed out in our columns that the boycott of British goods was a mere blind; the evil and the point of the pledge lay in other directions. It served to stir up racial hatred." Again "that such persons should hold a public meeting for such a purpose at such a time is nothing less than a piece of gross impertinence. It is true that some of the signatories are of proven loyalty, but the less reason why they should appear on the same platform with others who have devoted all their talents to maligning the Government."

Does the *Englishman* think that it wields sovereign power in India and can bring about whatever it likes? However, may it live long. But cannot Sir Edward Baker put this strange animal into the zoological gardens in the vicinity of which His Honour lives?

43. The *Daily Hitavadi* [Calcutta] of the 30th January writes:—

The *Englishman* and the unrest.

We have already stated that the unrestrained language of the *Englishman* with its hatred of Indians is largely responsible for the present unrest and the recent murders. The *Englishman* where it abuses the people of this country does so as a class and as a race. If in retorting, we abuse the whole class and race to which the *Englishman* belongs, we run the risk of being punished for sedition. The following bit of curious English appeared in the Calcutta edition of the paper of the 29th January last:—

DAILY HITAVADI
Jan. 30th, 1910.

The tragedy in the High Court has been followed by the usual outburst of indignation on the part of the very people who created the situation which led up to it. By this time, however, the Government knows exactly what value to attach to sentiments of horror expressed by newspapers, which in a very little while will be back in the old attitude of exasperating unthinking readers against British rule, and next week will see the introduction of a Bill to bridle the license of the vernacular and Anglo-vernacular press. But those who have carefully followed the trend of events in India during the past four or five years are fully aware that the mischief of sedition is now so widespread and deeply-rooted that a Press Act, however severe, can never check it; sedition must be dug up by the roots and the soil in which it finds nourishment removed. Everybody knows amongst what classes of Indian society race-

hatred is fostered and encouraged. Everybody knows who the leaders of these classes are. What, therefore, is pointed at, even more than Press Acts and haphazard arrests, is a rigorous application of that Act of 1818, which gives the Government power to deport for any length of time any persons who are believed to be a danger to the State.

This is what the *Englishman* thinks. It wants to say in plain language:—
(1) All Native newspapers—vernacular and Anglo-vernacular—are cheats and deceivers, who say one thing and do another thing, who professedly reprobate murders but secretly support them. (2) There is no good in framing new laws, not much good will be done merely by a gagging of the press. What is now wanted is that all politicians and *swadeshi* preachers and newspaper editors should be bodily deported. This means, deport without discrimination and consideration any and every one who is suspected, whom the *Englishman* considers mischievous.

None would listen to what we say—if anybody did, we should suggest that if anybody is to be deported let it be the *Englishman*, that mischievously disposed sinner, who should be deported from the sacred soil of India. Nothing else brings out so much the poisonous element in our nature, as its writings. When the rowdy Musalman *gundas* in Eastern Bengal began committing outrages and depredations on Hindu widows that lowborn fellow the *Englishman* said that it was not a bad thing, since those who were without husbands were being provided therewith. There is no letting know how much abuse, mockery and sarcasm the *Englishman* has hurled at the Hindu race in this way. Lord Minto has, however, never paid any heed thereto, never reproved these boorish writers out of kindly consideration for the humiliated and deeply offended Hindu race. The Hindu leaders in the Punjab could not get Government to prosecute the *Civil and Military Gazette* even though they approached the Lieutenant-Governor for the purpose. If the newspapers edited by Europeans are the favourites of Government, if abuse of Indians by them is held excusable, it behoves Government to say so distinctly. In these days of trouble, when a spirit of terrible conflict between the rulers and the ruled has developed itself, far from men of the ruling race seeking to keep the people contented with sweet words, they are only going on adding to the sufferings of the latter.

Until the lolling dog's tongue of the *Englishman* is kept from throwing out sedition with its saliva, there will be no peace whatever in the country, no good will accrue to either party. Let Lord Minto and Sir Edward Baker curb this howling offspring of a bitch of theirs and we shall not beg any political favours whatever of them.

HITVARTA,
Jan. 27th, 1910.

44. Referring to the allegation of the *Englishman* against the 10th Jat regiment, and its consequent transfer from Alipore to the Punjab, the *Hitvarta* [Calcutta] of the 27th January is therefore of opinion that the *Englishman* has not acted wisely in accusing the former of any seditious purpose.

JASOHAR,
Jan. 20th, 1910.

45. The *Jasohar* [Jessore] of the 20th January says that every one is now made to feel that a strong under-current of violent agitation is passing through the length and breadth of the country. In this state of things it should be the duty of every patriotic Indian to strengthen the social fabric of the land. And the first step in this direction ought to be in securing education for every Indian. Experience shows that wider education is necessary to make political agitations successful in the country. Besides this, considering that political agitation is nowadays disliked by the Government, and that the country is being infested by nefarious crimes like political murder and dacoity, it will be better for the Indians now to divert their attention towards education. Everything should be done to prevent recurrence of these crimes; otherwise it will be extremely difficult for the Indians to acquire Colonial self-government. Next, attention ought to be given towards advancing arts and manufactures and thus increasing the wealth of the country by forming syndicates of creditors.

DAINIK CHANDRIKA,
Jan. 26th, 1910.

46. The *Dainik Chandrika* [Calcutta] of the 26th January says, that all the efforts of the Executive, the Judiciary and the Legislature to suppress anarchism have failed.

Means of suppressing anarchism.

When such a crime becomes widespread innocent people unavoidably suffer along with the guilty. But in the present situation in India they are in most cases being finally acquitted by Law Courts. The object of the Government is to punish offenders only; but the persecutions to which innocent people are being subjected, and the unusually heavy punishments which are sometimes being inflicted on offenders are exposing it to public opprobrium. It is often through the fault of the police and sometimes through the fault of the Law Courts that innocent people suffer. But there is no help for it. It is but natural that in such a big effort as that of suppressing widespread sedition, mistakes should sometimes be committed. Such mistakes will become much fewer, if the people of the country help the Government in the work. What is wanted is hearty co-operation and candidness on both sides. The police should seek people's help with courtesy and candidness. And the authorities should keep an eye on the conduct of the police. The people can help the police if they get assurances of safety from the Government, from officials and principally from the police. The anarchists are objects of dread to the peaceful inhabitants of the country. Rebels against the Government are rebels against the society also. The condition of peace-loving people in India is now similar to that of people living in forests infested by wild and ferocious beasts. It is no doubt a very difficult work to suppress anarchism. But it is not altogether impossible to keep young boys away from the path of danger and contagion. When the disease has, however, taken firm root, it will be extremely difficult to deal with it. As resolved in a meeting held in the Rona Fergusson College, teachers and guardians should combine to disabuse the minds of impulsive young men of the idea that Englishmen are enemies of the country. The newspaper press also should take the same path, and like the *Dainik Chandrika* and the *Hindusthan* constantly preach loyalty to the English Government. At Barackpore Mr. Surendra Nath Banerji and others have taken a very laudable and practical step towards suppressing anarchism by forming a Vigilance Committee. Such Committees should be formed everywhere in the country, and railway lines should be strictly guarded by their members to prevent bomb-throwing at trains. If peaceful men of the country try, with the help of the Government and the police, to prevent outbreaks of anarchism, it is almost certain that they will succeed.

47. Commenting on the condition of the country, the *Hitavarta* [Calcutta] of the 27th January has still to make some requests. The following points of importance, if taken into consideration, will be of much good :—

The *Hitavarta* on the present condition of the country.

(1) First of all the most important point is the reformation of the Indian Police. The present fear is due to police tyranny. The police has been the greatest difficulty in the way of Government. In the present state of the country the Government has commenced praising the police which is still bad. The people are totally disheartened by the police tyranny. It is not known what advantage the Government has gained by praising the police.

(2) After police reform the Government has to save the Indians from the abuses of the English newspapers. It is much to be regretted that Government pays no attention to the blood-curdling tone of these papers. In bringing about discontent and increasing animosity, the *Englishman* and similar other papers have surpassed the *Yugantar* even. To put a stop to their abuses is therefore most necessary.

(3) The third point is mixing of the District Officers with the local middle class people, and disposing of matters of importance in consultation with them.

(4) Separation of the Judicial from the Executive is another point.

(5) Appointment of able Indians to high offices in the districts.

(6) Removal of the present racial distinction between the Hindus and the Muhammadans; in this Government should follow the Nizam's principles.

(7) Developments of science, industry and trade: The Government should point out to the intelligent men of the country the way to make the country prosperous.

(8) Saving the country's trade from foreign competition, and helping in every way the growth of the former.

HITAVARTA.
Jan. 27th 1910.

(9) Awakening the sense of patriotism along with loyalty in the minds of the young.

(10) Imparting religious education in schools.

These are the points that our old Congress has always been insisting upon. In short, the Government should give effect to the Queen's Proclamation in every detail.

HITAVADI,
Jan. 23rd, 1910.

48. The *Hitaradi* [Calcutta] of the 28th January would not object to any curbing of the liberty of the Press, for it is a right not inherited by the people from their fathers, but granted them by the English. They can take it away easily if they think it has been abused. But of course it may be argued, though Government is well aware of it, that a free press is as much serviceable to Government as to the people. This is the hopeful thing.

NAYAK,
Jan. 28th, 1910.

49. Referring to the serious accusations made against the Hindu society by the *Statesman* when commenting on the recent murder at the High Court, to the effect that the Hindu society supports the feeling of pride which is generated in the hearts of young men who are led to commit merderous acts through fanaticism, the *Nayak* [Calcutta] of the 28th January writes:—

Where did the *Statesman* collect proofs from to support its allegations? It is a great meanness on his part to falsely impute such actions to the Hindu society simply to put it to trouble. The *Statesman* has also remarked that the Hindus ought to excommunicate the murderers, but they do not commit their foul deeds as carrying out orders from the society; on the other hand, they do not care at all for it. Therefore, the society is unable to turn them out of its pale. Let the Christian community try to excommunicate those secret murderers who possess bombs and revolvers, because Europe is infested with so much Nihilism, Anarchism, murders, both secretly and publicly committed, bombs, and revolvers. Much praise is surely due to the *Statesman* for making accusations against the Hindu society and pleading for its adopting such measures as are impossible to be adopted even in his own country!

BANGAVASI,
Jan. 29th, 1910.

50. The *Bangavasi* [Calcutta] of the 29th January in referring to the crime of political assassinations, says that these acts of crime, though rare, are sufficiently unexpected, amazing and of dire portent. It is natural for Government to be upset by them and to seek to devise further measures of severe repression. But these measures are, to all appearance, going to be most alarming in that they make possible the harassment of the innocent. The times are critical, for attempts are now being made to tamper with the loyalty of the sepoys. But the law already provides for the ample punishment of those who offend in this way. If, then, there is still a call for indiscriminate repression, it proceeds originally from an irresponsible section of the non-official Anglo-Indian community and it ought not to influence Government. The real remedy for the situation lies in the imparting of religious instruction to the Hindus, who, with their belief in a future existence, may be said to have a nature and impulses quite distinct from those of Europeans. Some of the Native Princes consulted lately by Lord Minto distinctly approve of this idea. A law for the prohibition of meetings is to be objected to, not because further repression will necessarily lead to further growth of the anarchical spirit, but because it will interfere with the imparting of religious instruction.

BHARAT MITRA,
Jan. 28th, 1910.

51. The anarchists are more the enemies of the people than of the Government, for, says the *Bharat Mitra* [Calcutta] of the 29th January, they create a suspicion in the mind of the Government towards the people of the country. What should then be done to save the people from the abominable deeds of these anarchists? The problem is taxing the brains of all thoughtful men.

After examining the circumstances of the recent crimes both perpetrated and attempted, the paper concludes that the assassin of Shams-ul Alam probably belongs to the same band which made an attempt on the life of the Viceroy at Ahmedabad. If the analogy of the two crimes establishes the truth of the above conclusion in the minds of the authorities and thoughtful men of the country, both of them would be able to find the way how to proceed in the matter. Murders committed in this country before this were

generally the result of personal animus or confined to selfish motives. Political murders are altogether new in this country, and have been imported from Europe. Englishmen alone may therefore be able to know some means of eradicating this evil from the country. The Indians will have to use their common sense only in checking it.

All the assassins have hitherto been young lads who have received some education. The duty of Indians lies therefore in teaching their boys through the newspapers, by speeches, in schools and at home that the desire to obtain political rights is good; but any attempt to obtain them by secret murders, use of arms or any kind of brutal force is altogether wrong, improper and nefarious. Along with pointing out the impossibility of obtaining those rights by a thirst for blood or a bloody deed, it is necessary to show how it is possible to obtain them by constitutional and moral means. It will be necessary to picture to the Indians how fitness for political rights can be acquired by spreading education from village to village and town to town, by effacing personal hostility, by loving others as our own brethren, by making up our disputes between ourselves, by co-operating in extending trade and commerce, by adopting sanitary measures to improve the health of towns and villages, and by alleviating the sufferings of the poor by raising national funds. It would be necessary to make the truth clear to them that Government would of itself be ready to give us self-government, when we shall be able to stand on our own legs unassisted while respecting the laws of the land, handing over to Government those who break the same and while paying the Government revenue as it becomes due. If the mind of our youths is directed to work in this channel, we believe, concludes the paper, thirst for blood will disappear from the country, and the energy employed on the right line will make the country prosperous. This is the only reasonable solution of the difficult problem which is suggesting itself to us.

A difficult problem.

The *Bihar Bandhu* [Bankipur] of the 29th January endorses the above views.

BIHAR BANDHU.
Jan. 29th, 1910.

52. Referring to the same subject the *Hindi Bangvati* [Calcutta] of the 31st January writes:—

HINDI BANGVATI,
Jan. 31st, 1910.

Ibid.

The people thought that the anarchists must have been terrified by the fearful and creation-destroying attitude assumed by the Government and would refrain from heinous crimes; but their surmise has not proved correct. This terrible attitude assumed since the Nasick murder has however not moved a whit the irrepressible anarchists, although it has struck terror into the hearts of the ordinary people.

The counter attacks of the Government in response to the attack of the anarchists apparently does no harm to the latter, for otherwise they would not dare play their monstrous role, but the action of the Government involves the people in a fresh trouble.

It may, however, be stated here with the least hesitation that the majority of those arrested by the police in connection with anarchical crimes proved to be innocent, but they had to rot in jail all the same. About 50 arrests have been made in the Nasick murder case, but no comment can be offered as the case is *sub judice*.

The counter attacks of Government, however, involves the people in various other inconveniences.

The other day the Judges of the High Court were considering the desirability of preventing people who had no business to enter its premises. Of course their orders will be carried out, but there is no use stating what inconvenience the unnecessary relations of the necessary men there will have to suffer.

The Jat regiment incident of the other day will prevent an outsider, however important his business may be, from going to his friend or relative in the regiment.

So the suffering of the innocent on account of the anarchists will be many so long as the latter are not rooted out altogether.

Will the Government then, which is responsible for the weal or woe of the people advise some measure of saving the latter from their present difficult situation?

BARABAR GAZETTE,
Jan. 28th, 1910.

53. The *Barabazar Gazette* [Calcutta] of the 24th January, writes—
A difficult problem. The anarchists have shown that they have not been extirpated as yet. Most of those who have been sentenced by the Courts to capital punishment, transportation or imprisonment have been men of education. No doubt they considered themselves as patriots, but what they did was by no means beneficial to the country. If they sacrificed their lives, they ought to have done it in doing good to their motherland. Thousands are dying for want of food; the wealth of the country is being taken away to foreign lands in millions; the *swadeshi* and boycott movements have become inactive. All these should have engaged their attention. True sacrifice lies in devoting one's life to the education of the masses, preventing the drain of wealth to foreign lands, developing trades and industries of the country and in stopping the export of grain.

Assassinations do harm instead of good to the country. The Government is displeased. The innocent have to suffer for the fault of a few guilty persons. Nine respectable gentlemen of Bengal are suffering the pangs of deportation; the Viceroy has by enacting severe laws handed us over to the petty police officers who can arrest us if twenty of us sit and converse together, and search the houses of respectable people. Patriots like Arabinda Babu are made to rot in custody for months. What is all this but that the Government has been alarmed by the doings of a few foolish youths. The Anglo-Indian journals are pointing out to the Government by their writings that a fearful rebellion is threatening the country.

BIR BHARAT,
Jan. 30th, 1910.

54. The *Bir Bharat* [Calcutta] of the 30th January, referring to the same incident, has the following:—

Ibid:

What is now the duty of the people? The employes of the Police are already looked upon with hatred by the people; and if they are now possessed with fear also, it would be simply impossible for them to do their duty in removing the unrest. The English are the rulers of India, and, as such, will have to do their duty; and as the Indians are living in peace, being their subjects, they will have to help the Englishmen. The subject-people can help the rulers in self-interest; but the Englishmen will have to resort to severe measures for self-preservation, nay for the preservation of their national dignity. The people have no right to say anything to the hard measures which the Government has already adopted and may hereafter adopt for the extirpation of the bands of assassins. The people should therefore make up their minds to help the Government, for in it lies their good.

The statements of some high officials and the treatment of the Government shows that it has not yet known the people. Englishmen cannot properly understand our thoughts, our aspirations and our conduct. This want of understanding of the people has been the cause of the present mischief. It is known to all that no one can be equal to the Englishmen in power and intelligence, and they have alone the right of possessing arms in India. If such a powerful Government adopts severe measures of rule, thousands of innocent people would be crushed along with a few careless youths. Want of properly understanding the situation would make it difficult for the Government to distinguish between the loyal and the rebellious. The sense of self-preservation, therefore, compels us to offer our advice to the Government. If the leaders of the people would show their readiness to help the Government, it will be convinced that the Indians as a whole are not against it, and then it will not follow a repressive policy. We do not like to live under a hard administration, we consider sedition as bad, we hate assassins and are for peace. Hence we are ready to help the Government, and request the Indians to do the same. But then Government will have to point out how the Indians are to help it. If the people have to grope in the dark as to the way in which to offer their help, it will do no good to the Government.

The orthodox Indians have no concern with assassins. No one knows their whereabouts or what they do, as also who advise them. The first thing is therefore to find out these advisers. The police nowadays abounds with spies. We are therefore at a loss to know why it has yet failed to trace them. It is to be regretted that the Government, possessing so much wealth and power, should have failed in tracing the seditious men in spite of strenuous exertions.

Such being the case, how is it possible for the starving people to find any trace of them?

Repressive policy will not do, and in this connection what His Highness the Nizam has said is quite true.

55. Referring to the suggestions of the *Empire* to check anarchism, the *Hindusthan* [Calcutta] of the 29th January

HINDUSTHAN,
Jan. 29th, 1910.

Suggestion of the *Empire* to check anarchism. writes:—

First of all, the *Empire*, following the opinion of Professor Lambroso and his followers, calls the anarchists insane persons, who ought to be treated instead of being punished. But afterwards it suggests to the Government, which is not going to follow the first suggestion, to hold their trials in camera instead of in public. It will be a matter of satisfaction if such trials in camera have the desired effect of checking the disturbance created by the anarchists; but there is great doubt about its effectiveness. During the last three years 30,000 persons were arrested in Russia for being anarchists, 2,000 of them were punished after being tried in Law Courts, and the remaining 28,000 were deported without trial; but in spite of these stringent measures, the disturbances created by the anarchists did not cease.

The Government, however, cannot remain indifferent, but it must devise means for checking the anarchist disturbances. It is to be hoped that this accidental disease will not permanently affect India. There was a time when India was infested with robbers and thugs, but the great tyranny practised by them has now disappeared as a result of good government. But as no country is even totally free from robbers, India has not been altogether freed from them. If the anarchists do not disappear soon, they will be able to do no further wrong than slightly increase the number of robbers, thus increasing the disturbances which, however, will be much less in comparison with what it was formerly.

But what took place in the past will not happen now, because the circumstances have now greatly changed. Repression now-a-days has oftentimes the effect of increasing lawlessness.

56. Referring to the suggestion of "Max" in *Capital* to uproot sedition, the *Hindusthan* [Calcutta] of the 29th January in

HINDUSTHAN,
Jan. 29th, 1910.

Suggestions of *Capital* to punish the relatives and neighbours of the revolutionists.

an article headed "Curious way of checking revolutionary ideas" writes:—

"Max" suggests that punitive taxes should be imposed upon the people of the locality where the revolutionists live, as well as upon those under whose protection they are brought up. He says that the parents of the youths entertaining revolutionary ideas are careless about their children when they are sent away from home, and do not consider that they may some day be arrested for murder. Measures ought to be adopted that they may try to give proper training to their boys. "Max" therefore suggests the confiscation of the properties of the relatives and family members of those who are arrested and punished as revolutionists.

Our contemporary seems to entertain the idea that the parents of the revolutionists are apprised beforehand of the doings of their boys. But our firm conviction is that no father wishes that his son should be arrested for being a murderer and a revolutionist. Every community contains wicked people. Therefore, our firm conviction is that our benevolent Government will not punish one man for the fault of another.

57. The *Daily Hitavadi* [Calcutta] of the 30th January writes that these

DAILY HITAVADI,
Jan. 30th, 1910.

"What is to be done."

repeated political murders and dacoities have caused anxiety and annoyance as much to the ordinary citizen as guardian and parent of the school-boy as to Government. These fathers and guardians do not know what company their wards and sons keep and what ideas they imbibe in all the hours of the day and of the afternoon when they attend school and play games like football, etc. Guardians of wards between the ages of 17 and 25 are in serious anxiety because of this unrest with its accompaniment of indiscriminate and sweeping police arrests and house-searches. No guardian or father knows who are his son's or ward's friends, or whose houses he frequents. But the police arrest on the most slender links of association—and once arrested a boy finds himself forthwith in the most serious

difficulty—there is no means for him to be released on bail, and no intelligence about him can often be obtained at all. A boy arrested for dacoity or murder by the police seems to vanish without leaving any trace behind him which his parents may hug and sorrow over. They can only helplessly and hopelessly cry for help from God—this is the only thing they can do.

In spite of all the oracular statements of the *Englishman*, the fact is, as we know, that no parents in this country like their sons undergoing such misery as many of them now are—that none of them wants to make hundreds of dacoits of their sons. One would rather see one's son dead than in the clutches of the police. That is why the prevailing unrest and outrages have filled a good many fathers and mothers in Bengal with serious anxiety and anguish. Many of them are constantly pondering on the means to be adopted for getting their sons out of the meshes of these dangers. But no proper way has yet been devised. We do not believe that Government would be able to help the people materially in this connection. It will simply go on adding to the stringency of its laws, making the police all-powerful, but it will not succeed in keeping the boys away from contact with sin. If this sin inheres in the schools and colleges it has started in the books that have been prescribed for study. We believe that no matter what particular books you may prescribe for study, politics and individualism are things which permeate English literature and English civilisation to the core, so to speak—in fact leaving these out there is nothing to be learnt from a study of the English language. And it is this politics and this individualistic spirit which upset the minds of Indian learners whose mental constitution cannot wholly assimilate them.

Another thing is that there are no longer English professors, as of old, of high-minded liberalism. Where are the Sutcliffes, Ewbanks, McCrindles, Tawneys and Eliots to-day who will make their boys love the English race? Where are the old high-minded Civilians who will make the people love Government as a thing of their own? Men who have seen Ripon, Cotton, Harrison, Halliday and Dampier cannot easily come to hate the English: if they see even a Jenkins, they are filled with hope—they are led to think that the English race still brings forth real men. But the boys who have seen the Boer war, have put up with what Curzon and Fuller did, have seen the Russo-Japanese War, and have been caught in the terrible whirlpool of the anti-Partition agitation—such boys are bound to be animated by somewhat different feelings. The guardians and parents in this country had been so long content to leave all responsibility for their wards and sons with Government. If then the boys have gone wrong, Government and the Education Department are largely responsible therefor. If Government wants now to consider its responsibilities ended only with sending the bad boys to gaol, we must say that it is not acting wisely.

Leaving the past to itself it behoves all to think on measures to be taken to prevent the recurrence of such unhappy incidents in the future. Vigilance Committees should be established in every village and town, and furthermore it is necessary that guardians of boys should frequently meet the school and college authorities where their wards study. Steps should be taken to see that the boys march straight home from school or college. If there is no discipline at home, boys should be sent off to lodging-houses so that boys may not be out of the eyes of their guardians or of their teachers for any time during the 24 hours. The school boys must first of all be brought under control, then with the assistance of the Vigilance Committees, they are to be kept away from the company of mischievous and rowdy boys or other associations and *samities*—if necessary Government and the Hindu community will combine in bringing the guilty to book. And this combination will not consist merely in professions and in writing articles. Let Sir Edward Baker bestir himself about this matter. A committee should be constituted on the one hand of Principals and selected Professors of Calcutta colleges and schools and a sub-committee of selected students should also be formed. On the other hand, Sir G. D. Banerjee, Sir C. M. Ghose, Mr. Justice Mukerjee, and public men like Mr. Surendra Nath Banerjee and newspaper editors will constitute another body of combined workers. Let boys be counselled in every village in the land as to the duties of subjects and then ere long everything

will be pacified. The measures by which the seeds of sedition were sown broadcast over the land are the means by which the seeds of loyalty may also be sown. All dangers would cease if Government accepts this method of co-operation. Government can compel every subject to preach loyalty to itself. If instead of resorting to this course, fresh legislation and repression are resorted to, the consequences will be the reverse of those intended.

58. Referring to the suggestions made by the Anglo-Indian Press to check anarchism, the *Daily Hitavadi* [Calcutta] of the 31st January writes:—

Various suggestions made by the Anglo-Indian Press to check anarchism. Many people are coming forward with various suggestions about remedies to put an end to the unrest and disturbances of the present day. It is not known whose suggestions will be taken by the Government, but as those made by the editors of Anglo-Indian journals only are accessible to the Government, we shall deal with them first.

The *Statesman* is mostly for our proposals. He is for forming committees. This is what he says:—

"The committee should include Europeans, missionaries and others who are brought into contact with the student class, as well as those Heads or Professors of Indian Colleges who are willing to serve. Indian political leaders and journalists should also be invited to give their advice and such knowledge as they possess. We shall be surprised if a body of inquirers thus constituted is not able to supply or indicate the means of obtaining facts which may be of use in localising anarchism, and in protecting the student class against the agents of sedition."

We have been making this very proposal for the last four years, and have been repeatedly doing so since the murder of Khan Bahadur Shams-ul Alum. Now that the *Statesman* has independently made the same proposal, the Government may direct its attention towards it.

We have already referred to what the *Englishman* says, and we did not lack strong terms to reply to the accusations made by the paper. But the *Journal*, which is the Sunday edition of the *Englishman*, contains, besides accusations, some suggestions which are reproduced only because they are so irrespective of their being reasonable or unreasonable. The *Journal* says:—

"The power of deporting undesirable or dangerous persons must be used more extensively than hitherto, and the deportation must be made permanent."

What the paper says is good, but if this measure be adopted, the person will have to be deported with his family and children. Not only that, arrangements will have to be made so that he may earn his living also.

"Secondly," continues the *Journal*, "there are certain journals, especially in Calcutta, which need to be summarily suppressed. Let not the authorities wait for a Press Act, but suppress without a day's delay. The journals in question are well known, their names are in all men's mouths."

The suggestion is good; but the Government cannot follow it. The English have made the Press free; and if they themselves deprive us of the right, we have no reason to be agitated in mind, but there is some reason to be sorry. But it is a belief that by having a free Press the Government is surely more benefited than we. We are firmly convinced that if even half of our suggestions were listened to; these disturbances would never have occurred. We are further convinced that the civilised British Government will have to act within the limits of law in adopting any measure whatever for the administration of India. It will not do to stop any paper; such a course will only lead to an increased oppression, and the unrest will spread throughout the whole country.

"Thirdly," goes on the paper, "much stricter measures must be taken for the regulation of schools and colleges, which appear in too many cases to be centres of sedition, and some kind of supervision must be exercised over students' messes."

As the suggestion has already been made by us, we fully support it. Committees for managements of schools need also to be formed on the lines of those for the colleges. The schools and colleges are to be managed by these committees, and a strict eye should be kept on the behaviour of the boys. A closer connection should also be established with the guardians of the

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students. This is a good suggestion which ought to be followed very soon. It will be good if the Government attends to this matter soon.

"Fourthly," says the newspaper, "all political trials should be held in camera, and the names of witnesses and police and, if it were possible, of all connected with such cases should be rigidly suppressed. The evidence must be confined to necessary details, and the whole matter disposed of with the greatest expedition possible. No doubt, it will be said, that this involves a revision of the Criminal Procedure Code, and a lot more. But something like this will have to be done sooner or later."

Our contemporary has said well; but does he know that the police themselves are at the root of all troubles? During the trial of the Alipore Bomb case, the Government took more time to prosecute than the accused persons to defend themselves. Moreover, as the police cannot always find out the real culprits, some delay necessarily occurs in marking out the innocent and the guilty. Still, we all are obliged to say that an excessively long time is spent over those cases, which may perhaps be finished earlier if a little consideration be used in all actions.

"Fifthly," adds the paper. "every Society or Association or Club, especially those which aim at the raising and instructing of the so-called depressed classes, must be compelled to register itself, and must render a strict account of its doings."

The proposal of not allowing those bodies to do anything in secret, seems to be good and has our full support. It seems to us that much needless work will be saved if the suggestion be acted upon.

"Lastly, but certainly not least," concludes the *Journal*, "steps must be taken—if in co-operation with loyal natives, so much the better—to provide employment for the increasing number of youths who now roam about India, leading aimless lives and furnishing tools for sedition. The murderer of Mr. Alum and the majority of the Alipore accused belong to this type, and grave responsibility lies not only on the parents, but also on the public and the State, for the future of such youths."

Our contemporary seems to have made an excellent proposal, which will be supported by every one in the country. Perhaps it will be very good if they are employed in the Police, the Army and the Survey Department. The Bengali youths will surely be put under restraint, if the responsibility of service be put on their shoulders, because such responsibilities have the effect of making even a strong man submissive. We are bound to say that scarcity of food and want of money are the causes of the spread of discontent and unrest in the country, which will all disappear if the Government only provides for the wicked boys. All troubles will come to an end, if the Government can find its way to act up to the suggestion of the *Journal* soon.

We have thus published the opinion of the gentlemen of the country as well as of ourselves by commenting on the suggestions made by our Anglo-Indian contemporaries. Now we shall conclude by giving a piece of advice. We have heard a rumour, and have learnt as well from the writings of the *Englishman*, that if the Government adopts strong administrative measures as a result of the political murders and dacoities, the desire of wicked people will be fulfilled. Because, such people desire to see the number of anarchists strengthened by people who will be discontented by being oppressed under an iron rule. Therefore, to advise the Government to follow the path of oppression and persecution would be to support the anarchists. The *Englishman* and the *Statesman* may move on in this dangerous path, but cannot dare to do so. We, therefore, repeat our prayer to Sir Edward Baker to call together the important people in the country, the leaders of political agitation, and the editors of newspapers, to entrust them with particular duties, to spread loyalty throughout the country through the loyal subjects, and to form vigilance committees in every village. As a result to adopting this course, His Honour will find peace re-established. The policy of oppression and persecution will do greater harm than good. When administrating the country, let the Government take the help of its loyal subjects, and peace will be found to have been re-established in the country.

ALPANCH,
Jan. 31st, 1910.

59. Referring to the present disturbances in the country, the *Alpach* [Bankipur] of the 31st January lays full blame on the Bengalis, who, the paper says, could easily

Anarchism.

be brought to their senses, but for the fear of the Constitutional Government nothing has yet been done to correct them. Since the time of the partition of Bengal, the Bengalis have been perfectly blind to understand that their national aims are thereby crushed, and they have been so very jealous of the so-called ideal improvements of the Muhammadans as to commence bomb-throwing. The only remedy for rooting out anarchism lies in dealing with the leaders of the Babus (Bengalis). The Government policy in suppressing the same resembles almost the simplicity of a gardener who cuts down a tree which he has known to be dry, but does not uproot it. The rules and regulations of 1907 and 1908 for suppressing such movements affect some nominal and insignificant clubs or gatherings, and not the well-known Congress that heads the list of such congregations. If this assembly be done away with at the very outset, no such other meeting is likely to spring up and the country will have a safe future. What the Government has been doing so long for the punishment of the anarchists, has involved it in an expenditure of lakhs of rupees. The Muhammadans are quite capable of avenging the blood of their co-religionists, but they fear the law will go against them. It is to be regretted that the slow and judicious policy of the Government in dealing with this sort of crime has been the cause of depriving many homes of their light, and of making many children orphans and females widows. Still this thankless race is moving onward like an ant going to try its strength with an elephant. The Bengalis should have rather considered the British Government as a blessing for them. But the cowardly fellows are gradually growing bolder. The Muhammadans should therefore be on their watch, and proceed cautiously in what they do.

60. In continuing its article on the subject noted in the margin (*vide* page 152 of the last Weekly Report on Native Papers), the *Hitvarta* [Calcutta] of the 27th January

The Hindu rule.

quotes further texts in support of the statement that the ruler is partly responsible for the sins of his subjects, and that the failure on the part of the ruler to do his duty results in the untimely death of his subjects from famine, disease, etc.

The paper also adduces proof from the *Shastras* to show the part which public opinion played on the administration of State affairs and the selection of kings. It is said that Rama banished his wife, simply to please his subjects. If in spite of all this evidence, concludes the paper, any one would say that the Hindu kings were despotic rulers and that their word was law, all thinking men would consider him as an educated fool.

61. Under heading "The future of India" the *Bihar Bandhu* [Bankipur] of the 29th January draws a gloomy picture of India's future, due to its being surrounded by four

The future of India.

enemies, viz., dissension, selfishness, sloth and luxurious living.

62. In referring to Lord Cromer's recent speech at the London Classical Association, comparing British rule in India with Roman rule in the Provinces to the advantage of the former, the *Basumati* [Calcutta] of the 29th January quotes from Mr. W. T. Arnold's "Roman system of Provincial Administration" to show that in one very important respect at least Roman Provincial rule had the advantage over British Indian rule, in that the highest offices in the State (including the office of Emperor) was open to the Roman provincial; while with Indians the case is admittedly different, though there has been lately some improvement in that direction.

Roman Provincial rule compared with British Indian rule.

To quote again from the same writer—

"We justify our rule in India where we are certainly aliens and interlopers to a greater degree than the Romans were in any of the Roman Provinces, by pointing to the peace and security we have given it, by dwelling on the endless petty wars and detestable tyrannies of its innumerable princes before our rule existed. In fact we say that the previous state of things was so bad, that our rule is a desirable substitute. The Romans would have said and did say pretty much the same about their own rule."

The inference to be drawn is that Lord Cromer would have done best not to have instituted any comparison between Roman rule and British rule, though the advantages of the latter are admittedly many. And further, no sane Indian ever suggests the abandonment of India by Britain, a contingency with

HITVARTA,
Jan. 22nd, 1910.

BIHAR BANDHU,
Jan. 29th, 1910.

BASUMATI,
Jan. 29th, 1910.

which Lord Cromer need not have troubled himself. For Indians realise the good effect of England's presence in their land. Lastly, Lord Cromer's idea that the Reforms will hamper the Executive is unfounded, inasmuch as the method of election has been so framed that many of the elected members are hardly likely to range themselves against the officials.

ALPANCH,
Jan. 31st, 1910.

63. Learning that meat is now sold at a very high rate in Cleveland, Ohio, and Boston towns of America and that the people of these places have sworn never to take meat until the price is agreeably lowered, the *Alpunch* [Bankipur] of the 31st January approves of the idea and invites the attention of the Indians to the action of their fellowbeings in America. The butchers in Patna also raised the price of meat but the result was that while the poor quietly went without it the well-to-do took no notice of the fact at all. The Bazar people do here what they like and the Government officers do not interfere with the liberty of the people.

HITAVADI,
Jan. 28th, 1910.

64. The *Hitavadi* [Calcutta] of the 28th January after dwelling on the present hard lot of the Bengalis due to disease and to the adoption of foreign ways of living, publishes a plea for village life. an appeal for the resuscitation of a flourishing village life in Bengal. This, it is urged, is the one possible way of preserving the life of the Bengalis as a nation. A subject and service-dependent people like them have no business to take to luxurious modes of living and to a town life. Men who are subject to others in every way gradually find, because of this very fact, all avenues to making incomes closed to them.

KARMAYOGIN,
Jan. 28th, 1910.

65. The *Karmayogin* [Howrah] of the 28th January has a poem which after giving a resumé of India's physical beauties concludes thus:—

A poem.
The land abounding in sacred waters has her throat parched, my mother is always suffering from disease and is ever a beggar woman and in chains. She is lean and worn out and destitute and weak. The burden of these chains is verily a fact (for) one whose every limb has been semi-paralysed through starvation and semi-starvation. Of a truth, listen there to those wails from Cape Comorin to the Himalayas. True it is that I am a son of a Brahman and that I have lost my honour, that my birth has been in vain and very real (literally true) are the chains of servitude.

DAILY HITAVADI,
Feb. 1st, 1910.

66. According to the *Journal*, writes the *Daily Hitavadi* [Calcutta] of the 1st February, the effort that is now being made in the country to raise the depressed classes is not looked on with favour by many white officials. The efforts to raise the depressed classes. What are we to do then, if we shall not carry out social reforms or preach *swadeshi* or practise religious rites or advance the cause of indigenous arts and industries. It is the English Government, English education and English civilisation which have taught us to take interest in matters concerning our country and our nation. If our activities in these directions are liable to be misinterpreted by the authorities, is it intended that we should devote our lives to drunkenness and debauchery?

DAILY HITAVADI,
Feb. 1st, 1910.

67. The *Daily Hitavadi* [Calcutta] of the 1st February says that in Eastern Bengal, in the United Provinces and in the Punjab the feeling between Hindus and Musalmans is daily becoming more and more strained. In the Punjab the Hindus have given up buying articles from Musalman shop-keepers. In Eastern Bengal Hindus do not engage Musalman servants, and Musalmans openly call Hindus *kafirs* and do not easily serve under Hindus. The murder of Khan Bahadur Shams-ul Alam is likely to make the situation worse in Eastern Bengal. Government ought to be very careful in this matter. If Hindus and Musalmans engage in quarrelling with each other, there will be a real anarchy in the country. We fear a quarrel between Hindus and Musalmans more than any amount of legislation.

ALPANCH,
Jan. 31st, 1910.

68. Under the marginally-noted heading, the *Alpunch* [Bankipur] of the 31st January draws the attention of Muhammadans in general, stating that the Hindus have been harassing them and the Muhammadans are not awakening. The Hindus are trying to do without Muhammadans, but the

latter are not doing anything to do without the former. The question is not so very difficult. The slightest attention of the Muhammadans will make them understand in their turn that they can also do without Hindus, their disguised friends. The time has now arrived for them to come to their senses and follow the principles of "self-help."

69. Referring to the comments of the *Barisal Hitavadi* on the claims put forward by the Postal Department against the Khulna-Barisal steamer company for damages done by the burning of the steamer *Aka*, the *Nayak* [Calcutta] of the 28th January writes:—

The burning of the steamer *Aka*, and the comments of the *Barisal Hitavadi* on the claims of the post-office for damages.

The *Barisal Hitavadi* complains that the Postal Department has claimed two lakhs and a-half for the mere burning of one day's mail, but the relations of those who have lost their lives have been obliged to remain satisfied with the thought that their dead kinsmen have now been enjoying the bliss of eternity. Those who have been burnt to death by the accident are all black native niggers. What value, therefore, can be attached to their lives? Had a single hair of an European been burnt, a great sensation would have been created in the country, and the steamer company would have trembled with fear. As no Europeans are concerned, the Company is trying to hush up the matter without much ado. As the report of the police enquiry has not yet been published, Government also does not seem to have been least moved by the violent death of some black people.

70. In concluding the life of Mr. Dada Bhai Naoroji in the *Tirhut Samachar* [Muzaffarpur] of the 27th January, the writer says we need not seek for an ideal in General Washington of America or Napoleon Bonaparte when we have such a man in our country as Dada Bhai Naoroji whom we should imitate.

Dada Bhai Naoroji.

71. The *Daily Hitavadi* [Calcutta] of the 1st February says that the splendid receptions that are being given to the Hon'ble Babu Bhupendra Nath Basu on account of his becoming a member of the Bengal and Supreme Legislative Council, are all being got up by

Raja Binay Krishna's efforts in favour of the Hon'ble Babu B. N. Basu.

Raja Bahadur Binay Krishna Dev, who is intimately related to Babu Bhupendra Nath by marriage, being, as a matter of fact, the father-in-law of the latter's daughter. It is now evident that after a lifelong adherence to the popular party and discipleship under eminent popular leaders, Babu Bhupendra Nath has thrown in his lot with people seeking the favour of the Government. He has turned traitor to his nation and his community. The shrewd Raja Bahadur Binaya Krishna has realised all this and is trying to take him into the fold of the aristocracy.

72. The *Nayak* [Calcutta] of the 26th January writes:—

Mr. Ramsay Macdonald's opinion about officials in India.

Mr. Ramsay Macdonald, who recently visited India as a representative of English laborites, has, in a contribution made to the *Chronicle*, said: "Indian officials, taken individually, have more than the average amount of virtue. He is honest, he worships efficiency, and he is sensible of his high calling to rule equitably." Mr. Macdonald remained in India for a very short time and was consequently unable to make a full survey of the doings and demeanours of all classes of Indian officials. Those of the officialdom who saw and mixed with him were surely men of a high order of character. But there is a class of officials who would flout at his image and were loudly hissing like serpents all the time he was in India. There are, of course, officials in this country who are really impartial, generous and noble. But they do not number more than five in a hundred. And these five have often to suffer much for their honesty and generosity. They lose the esteem and friendship of their own community here, and are often persecuted by their superiors in office. The names of Sir Henry Cotton and Mr. Pennell may be mentioned as instances of this class of generous officials. Our present Lieutenant-Governor, Sir Edward Baker, has failed to secure the love and esteem of the Anglo-Indian community simply because he often dares to act up to his own independent opinion. Whenever an independent-minded official comes to India, he is surrounded by old Anglo-Indians and, by means fair or foul, his mind is poisoned against the Indians.

NAYAK,
Jan. 28th, 1910.

TIRHUT SAMACHAR,
Jan. 27th, 1910.

DAILY HITAVADI,
Feb. 1st, 1910.

NAYAK,
Jan. 26th, 1910.

Even a highly conceited man like Lord Curzon failed to maintain his independence in the midst of this community. The injury done to one's nature by contact with this community can be fairly judged by comparing the attitude of an English judge just come to India with his attitude at the time of retiring from the country. At present the Anglo-Indians have become thoroughly acquainted with the keys of Lord Minto's mind and temper, and now they can call out of them any note they like. The organisation of this community is very intricate and difficult to assault. It will surely break, but not very soon. How long it will take to break will be decided by the attitude of European members in the new Legislative Councils. If some of them prove independent-minded, the organisation will break in no time. If Mr. Macdonald had seen India as she really is at present he would have noticed what miseries we suffer.

HITVARTA,
Jan. 27th, 1910.

73. Commenting on the administration of Lord Curzon, the *Hitvarta* [Calcutta] of the 27th January says that Mr. Macdonald's speech is true to a letter. The root of all the evils or disturbances being the same proud, self-conceited, trampler of other's views, and enemy of India Lord Curzon.

NAYAK,
Jan. 30th, 1910.

74. Referring to the statement made by Lord Curzon, in the course of a speech delivered at Manchester, to the effect that because India is not a self-governing colony but is governed from Westminster she is not in a position to claim a share in Tariff Reform, the *Nayak* [Calcutta] of the 30th January says that Lord Curzon's mind is free from all considerations of justice and injustice in matters concerning the interest of England. With him might is right. But what would be the condition of the world if everybody allows himself to be guided by this principle? No doubt it is the guiding principle of the present-day world and India also is going to be initiated into it, but a little thoughtful consideration will show that it is the rod of righteousness that is ruling the world. Unrighteousness is ephemeral and hurts itself before hurting others. If you are hurt by unrighteousness, know that the pain it gives you is the fruit of *karma*. Righteousness will, in the long run, take you to its bosom with triumph. It does not become a man to be moved by doings and experiments, he ought to console himself by observing the *karma* and the consequence. The fruits of your previous *karma* you yourself must endure, there is no avoidance of them. Lord Curzon has not spoken like a man. He knows not, he realises not, that his inhuman speech will touch a sore point in India's mind, make her dependance unbearable to her and also increase brutality in this country. Lord Curzon has thrown off the mask of righteousness that is generally worn by Englishmen. He has told his audience that when India is under the power of England, England may not consult her interest in securing what is beneficial to her own self. Oh for the wisdom of sending such a fool to rule a continent like India! Whatever may be the real motive of England about India, England has always spoken of righteousness, and cannot but speak of righteousness in ruling this country. Every thoughtful Englishman knows that a vast dominion like India cannot be ruled with brute force, with unrighteousness. But Lord Curzon is such a big fool that he cannot realise this small thing. It is not that England has all along been ruling India with justice, but that she has been hiding the injustice done by her in ruling the country. Governor-Generals like Lord Lytton did not fail to bring instances of such injustice to the notice of the British cabinet, but they never came forward to defend them in public speech.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Jan. 27th, 1910.

75. Referring to the general election in England, the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 27th January writes:—

The General Election in England and the defeat of some Members who fought for India.

The number of those members of Parliament who are known as friends of India seems to have lessened as a result of this year's general election. The defeat of Sir Henry Cotton, who has won the respect of all Indians by starting a great agitation against the partition of Bengal in Parliament, is to be sincerely regretted. Mr. Mackerness, who startled the whole House of Commons by proving the impropriety and illegality of Regulation III of 1818 and who fought for the cause of the deported gentlemen in Parliament, will no longer be found in the House. Mr. Hart Davies too has not been elected.

The *Samay* [Calcutta] of the 28th January also writes in the same strain and after referring to Dr. Rutherford's failure also to enter Parliament and characterising him as an honest liberal gentleman concludes by saying that it is simply owing to the misfortune of the Indians that these noble-minded gentlemen have been defeated in the election.

SAMAY,
Jan. 28th, 1910.

76. The *Hitavadi* [Calcutta] of the 28th January opines that the weak position of the coming Liberal Government is sure to affect the Government of India injuriously and add to the anxieties and troubles of the Indian people.

HITAVADI,
Jan. 28th, 1910.

The English General Election.

77. The *Pallivarta* [Bongong] of the 25th January writes:—

PALLIVARTA,
Jan. 25th, 1910.

Mr. Aravinda's letter.

The *Karmayogin* has published the following article regarding Mr. Aravinda Ghose's letter:—

Mr. Aravinda Ghose has recently received an anonymous letter. This letter informs him that an officer of the Detective Department named Gopal Chandra Ray, along with some associates, is watching premises No. 6, College Square, and that they are also securing copies at the Post Office of all letters and post-cards addressed to him. Aravinda Babu has not been able to recognise this Gopal and honour him properly and further he is not aware whether this person really exists. This anonymous letter may be either a joke on somebody's part or it may be the work of one of Gopal's associates who has found the open breeze playing over College Square intolerable in this terrible winter and wishes to avoid the trouble of having to copy Aravinda Babu's letters and post-cards. The whole police force may surround College Square and make searches in the neighbourhood, or the members of the Detective Department may unselfishly go on making copies of Aravinda Babu's letters for the use of future generations—there is nothing in it for him to be anxious about. But, for the information of Government he has made some suggestions to us.

Firstly, for humanity's sake there should be a shelter provided at College Square for this Gopal and his associates, wherefrom they would be able to discharge their duty with more care and efficiency than now.

Secondly, let Government kindly instruct the Post Office to see that many of Aravinda Babu's letters are not lost after they have been copied, and that the rest are not delayed in delivery. Probably the adoption of this suggestion will not do the Empire any harm.

Thirdly, for the information of the authorities Aravinda Babu tells us that since the publication in connection with the bomb case of his letters to his friends and relatives and even before that he has not been and was not much of a letter-writer, and that he has now given up the habit of letter-writing altogether, save as necessity dictates. So this part of the inquiry about him can be managed at a very small cost, and let not Government be deceived by any representation from the afore-mentioned Gopal or any of his associates that a good many hands are required for this purpose. We have been asked to make it known to those who will write letters to Aravinda Babu in future to make the foregoing facts known; and if any future correspondent of his fails to get any reply from him, let him not be anxious on account of Aravinda Babu's health. Next, it would be well to send a copy of any letter addressed to him to a Secretary to the Bengal Government or to Mr. Denham of the Detective Department. Then, again, if anybody wishes to send him a revolver or an explosive or any plans or estimates about a conspiracy, revolution, big or small, it would be best to deliver it in person or send it per the editor of the *Statesman* or of the *Englishman*. There is no need to await a reply in these cases.

78. Observing the recent hospitality enjoyed by the Maharaja of Bikanir at Government House, the *Hitvarta* [Calcutta] of the 27th January is glad at Lord Minto's kind attitude towards Native Princes, who were a little depressed an account of the scant courtesy shown to them by Lord Curzon.

HITAVARTA,
Jan. 27th, 1910.

Lord Minto and his kind hospitality.

URIYA PAPERS.

79. The *Samvad Vahika* [Balasore] of the 20th January after stating that four Muhammadan members have been nominated and three Mahammadan members elected for the Punjab Legislative Council and that there

Hindu and Mahammadan members in the Punjab Legislative Council.

SAMVAD VAHIKA,
Jan. 20th, 1910.

Hindu members nominated and two Hindu members elected for that Council closes its paragraph with the exclamation "What can be more strange than this arrangement?"

GARJATBASINI,
Jan. 22nd, 1910.

80. The *Garjathasini* [Talcher] of the 22nd January thank His Excellency the Governor of Madras for nominating Raja Madan Mohan Singh Deb of Dharakote in Ganjam as a member of the Madras Legislative Council under the Reform Scheme, and observes that His Excellency the Governor has acted wisely in taking the side of an important minority, namely, the Ganjam Uriyas in his Presidency. The writer hopes that the Raja will so conduct himself in the Legislative Council as to keep his prestige by representing the interests of the Uriyas entrusted to his care.

His Excellency the Governor of Madras thanked.

UTKALDIPIKA,
Jan. 22nd, 1910.

81. After expressing its gratitude towards the Madras Government for the above mentioned Act, the *Utkaldipika* [Cuttack] of the 22nd January goes on to state that the Raja of Dharakote, as a beginning of his disinterested career, has already subscribed Rs. 2,000 towards the Ganjam-Uriya scholarship fund in commemoration of his election. He has also fed a large number of poor people in memory of the event. May His Highness live long to do permanent good to the Uriyas in Ganjam, whose political interest has been entrusted to his care.

Liberality of the Raja of Dharakote in Ganjam.

UTKALDIPIKA,
Jan. 22nd, 1910.

82. The *Utkaldipika* [Cuttack] of the 22nd January states that the 4th of January 1910 must be recognised as a memorable day on which the Governors and Lieutenant-Governors in India made very sympathetic speeches inaugurating, as it were, a new era in Indian politics. The Indians were also very attentive on that day. Though the Governors and Lieutenant-Governors of several Provinces closed their proceedings with mere speeches, His Excellency the Governor of Madras had the goodness to invite all the Members of his Council, the Hon'ble Justices of the Madras High Court and other gentlemen of high position in that town to a garden party, where they conversed with one another freely ending their proceedings in tea, tiffin and other niceties. May His Excellency establish the principle of self-government on a sound and safe basis and may the officials and non-officials help him in the matter with all their heart and soul!

The sympathetic speeches of Provincial Governors in India noticed.

GARJATBASINI,
Jan. 20th, 1910.

83. After noticing the work of the Co-operative Credit Societies established at Gopalpur and Pathpur in the Cuttack District and after showing the necessity of protecting poor agriculturists from the clutches of village or town creditors, who charge interest at very high rates, the *Garjathasini* [Talcher] of the 20th January goes on to point out that such societies should be at once established in the Feudatory and Tributary States of Orissa, where the agriculturists too fear the proceedings of usurers.

A proposal to establish Co-operative Credit Societies in the Orissa Garjats.

UTKALDIPIKA,
Jan. 22nd, 1910.

84. After giving an account of the Agricultural and Industrial Exhibition at Jajpur in the Cuttack District, the *Utkaldipika* [Cuttack] of the 22nd January points out that the object of the Exhibition is to impart education to the people in their own home as to what can be done in a certain line of business by adopting improved methods and appliances. The landholders and others, interested in the agricultural and industrial development of the country are requested to attend the exhibition and try to profit by the practical demonstration that may have been arranged for them.

The Agricultural and Industrial Exhibition held at Jajpur in Cuttack.

UTKALDIPIKA,
Jan. 22nd, 1910.

85. The Commissioner of Police in Bombay having closed the liquor shops in Bombay with very few exceptions during the last Muharram festival, the *Utkaldipika* [Cuttack] of the 22nd January observes that this salutary restriction should more or less be imposed on similar shops in other towns of India during the celebration of that festival. It is, no doubt, true that good many affrays will be prevented in festival seasons by imposing restrictions on the sale of liquor or wine.

An action of the Commissioner of Police, Bombay, approved.

86. The *Utkaldipika* [Cuttack] of the 22nd January is glad to state that the members of the Central Executive Committee in connection with the Utkal Union Conference have begun their work in right earnest and have made provisions for one Engineering Scholarship to be made tenable in the Sibpur Engineering College, one Medical Scholarship called Chandrasekhar Scholarship to be made tenable in the Calcutta Medical College, one Agricultural Scholarship to be made tenable in some local Agricultural College, one Trade Scholarship to be made tenable in some institution to be mentioned hereafter. The writer hopes that the people of Orissa will help the Executive Committee in these matters as they mostly affect the interest of the Uriyas in so far as technical and high education is concerned.

UTKALDIPIKA,
Jan. 22nd, 1910.

87. The *Utkaldipika* [Cuttack] of the 22nd January is of opinion that the higher rates of interest charged by money-lenders in Orissa have made any attempt in the direction of the industrial development of the country practically impossible. To prosper in trade and industry capital is very necessary. The native and local capitalists charge such high rates of interest that no undertaking can be carried on by their help. Thus has arisen the necessity of borrowing money from money-lenders in Bengal, who have appreciated the value of lending money at reasonable rates of interest. To the credit and generosity of the Bengal capitalists, it must be said that they have kept a good many Co-operative Credit Societies in Orissa agoing. The capitalists in Orissa are, therefore, exhorted to take note of the signs of the time by reducing their rates of interest to practical working figures.

UTKALDIPIKA,
Jan. 22nd, 1910.

88. The Sonepur correspondent of the *Utkaldipika* [Cuttack] of the 22nd January states that the Agricultural Exhibition, held at Sonepur has proved successful, though the Managers, who looked after its management were a great deal disheartened by the unavoidable absence of the Political Agent, who was to preside over the opening ceremony, but who could not proceed to the spot owing to some derangement in his motor car.

UTKALDIPIKA,
Jan. 22nd, 1910.

89. The Chairman of the Calcutta Municipal Corporation having permitted agents of newspapers to attend Municipal meetings and take notes for their respective papers, the *Uriya and Navasambad* [Balasore] of the 19th January praises highly the liberal views of Mr. Earle and suggests that such measures should be adopted in other important Municipal towns in British India.

URIYA AND
NAVASAMBAD,
Jan. 19th, 1910.

90. Referring to the extension of the Prevention of the Seditious Meetings Act, 1907, and the Indian Criminal Law (Amendment) Act, 1908, to different provinces in India, the *Utkaldipika* (Cuttack) of the 22nd January observes that the Government of India has found it necessary on account of anarchical outbursts in different parts of India to extend the acts in question. The writer is, however, unable to understand how the prevention of public meetings can check the anarchists, who work secretly in the dark and who do not hold any meetings. Thus the prevention of public meetings will affect the interest of those who are not anarchists and who are innocent. On the other hand, the people may become discontented on account of the introduction of these repressive measures.

UTKALDIPIKA,
Jan. 22nd, 1910.

91. Referring to the connection and punishment of certain Municipal officers serving under the Balasore Municipality in connection with the embezzlement of a large sum of Municipal money, the *Utkaldipika* [Cuttack] of the 22nd January makes the following observations:—

UTKALDIPIKA,
Jan. 22nd, 1910.

Observations on a decision of the Cuttack Sessions Judge. In our opinion, it was a neglect on the part of the defence not to examine the Municipal Chairman in behalf of the accused. The Court should have called him and examined him. As this was not done, the justice done by the District Judge cannot be said to be satisfactory and convincing. It was very wrong not to draw money from the Treasury and to meet expenditure from Municipal collections. This, as well as the fact that the cash-book was not examined for 19 months, points to a grave irregularity, showing that

embezzlement or some wrong like it was going on in the interval. When the superior officers commit serious irregularities by not acting according to rules, ordinary sirkars cannot be expected to find it easy to work according to rules. How can it be ascertained with certainty that the sirkars did not speak anything to the daroga regarding the irregularities, or did not pay all collection money to him? Though the decision of the Judge is according to law, it cannot be said to be equitable. We know not whether the accused have appealed or not. It would be better, if they appeal.

URIYA AND
NAVASAMVAD,
Jan. 19th, 1901.

92. The *Uriya and Navasamvad* [Balasore] of the 19th January finds great pleasure in announcing the fact that the notorious tiger, which had killed a large number of men and cattle and which had taken shelter in Sunduripada, between Daspalla and Ghumsur, was killed by Sarathi Naik, a distinguished hunter of Biripada, who has done great good to the people of those two States by protecting them from a long-standing pest, and who highly deserves the reward of Rs. 1,000 which the Madras Government has granted for the purpose.

Sarathi Naik, the hunter of Biripada, entitled to the proclaimed reward of the Madras Government.

UTKALDIPIKA,
Jan. 22nd, 1910.

93. Referring to a meeting held in the premises of the Cuttack Peary Mohan Academy to perpetuate the memory of the late Babu Peary Mohan Acharjya, the founder of that institution, the *Utkaldipika* [Cuttack] of the 22nd January observes that the meeting was the first of its kind in Orissa, and, therefore, attracted great attention. The meeting was presided over by Rai Sudam Chandra Naik Bahadur, while Babus Viswanath Kar, Balaram Das and others delivered speeches pointing out the good qualities of the deceased founder. The writer hopes that the students of the institution will be much benefited by imitating the example and good character of the great Peary Mohan.

A public meeting to perpetuate the memory of the late Peary Mohan Acharjya, the founder of an academy of that name.

UTKALDIPIKA,
Jan. 22nd, 1910.

94. The *Utkaldipika* [Cuttack] of the 22nd January gives an account of the proceedings of a public meeting, held in the Cuttack Town Library hall under the presidency of Rai Sudam Chandra Naik Bahadur, with the object of requesting the Government to modify its resolution in so far as it affected the interests of domiciled Bengalis and others in Orissa in connection with certain scholarships that had been practically reserved for Uriya students. A Sub-Committee was appointed to bring the matter to the notice of the Commissioner and the two representatives of Orissa in the Bengal Legislative Council. It is said that the proceedings of the meeting were carried on without any hitch or hindrance.

A public meeting to protest against a Government resolution favouring the Uriya students.

The *Uriya and Navasamvad* [Balasore] of the 19th January, however, states that Syed Nurul Huq enquired of the President "what was the meaning of the expression 'Uriya Musalman'?" No reply was given to him; and as the meeting was dissolved without anything being done in the interest of the Muhammadans, the Muhammadans are said to have been wounded in their feelings. After giving this much information, the writer asks: "Is this all true?"

UTKALDIPIKA,
Jan. 22nd, 1910.

95. The *Utkaldipika* [Cuttack] of the 22nd January states that the *Makara Sankranti* festival was celebrated in the presence of god Somanath in the Jagatsingpur thana of the Cuttack district with great *eclat*. The last festival was attended by about 12,000 pilgrims and sightseers, who were attracted by the good arrangements made under the patronage of Babu Srikrishna Mahapatra, the Deputy Superintendent of Police. It is regretted that the shop-keepers were taxed for the purpose. It was improper to realise such taxes in the absence of Babu Srikrishna Mahapatra, who was not in favour of the taxation.

The *Somanath Makar Sankranti Mela* in Jagatsingpur, and the taxation of the shopkeepers.

NILACHAL
SAMACHAR,
Jan. 21st, 1910.

96. The *Nilachal Samachar* [Puri] of the 21st January states that a steamer conveyed a large number of pilgrims from the *Ganga Sagar Mela* to Puri, some of whom went away by railway train, while others went back in the steamer, which had brought them. It is said that five pilgrims out of the number were attacked by sickness on the sea, and that two of them died in Puri.

A steamer carrying pilgrims from Ganga Sagar to Puri.

97. The *Utkaldipika* [Cuttack] of the 22nd January states that about 15,000 pilgrims were present in Puri on the celebration of the *Makara Sankranti* festival in the holy temple of that town. The sanitary and other arrangements were good. UTKALDIPIKA,
Jan. 22nd, 1910.
- The celebration of the *Makara Sankranti* festival in Puri.
98. The *Nilachal Samachar* [Puri] of the 14th January states that the *Atri Mela* in Khurda was opened in the presence of 20,000 visitors and pilgrims, who had collected there to make their offerings to god Hatakeswar. Shop-keepers were drawn from Cuttack and Puri to the interesting place, which has a hot spring in it. The Khurda Police preserved peace with great credit. NILACHAL SAMACHAR,
Jan. 14th, 1910.
- The *Atri Mela* in Khurda.
99. The *Garjatbasini* [Talcher] of the 22nd January mourns the death of the mother of the Chieftain of Baramba at the advanced age of 63 in that State. She was known to be a kind-hearted, generous and intelligent lady, who had done a great deal of good to the people of Baramba. She built temples, sank and excavated wells and tanks and did other useful work, which will endear her name to the Baramba posterity. It is said that the Chief of Baramba, who had special respect for his mother is now in great grief. May the soul of the departed live in peace in Heaven ! GARJATBASINI,
Jan. 22nd, 1910.
- An obituary notice.
100. The *Utkaldipika* [Cuttack] of the 22nd January publishes the results of the Vernacular and Middle English examinations as shown by different institutions in Orissa and points out that a student of the Ravenshaw Girls' School, Cuttack, occupied the first place in the Upper Primary Scholarship Examination. This is, no doubt, very creditable to the institution as at present run. UTKALDIPIKA,
Jan. 22nd, 1910.
- The Ravenshaw Girls' School showing excellent results.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE;

The 5th February, 1910.

REPORT (PART II)
ON
NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 5th February 1910.

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Report of...

NATIVE-BORN...

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**LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH
BY THE BENGAL SPECIAL BRANCH.**

[As it stood on 1st January 1910.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	K. P. Chatterji, age 46, Brahmin	4,000
2	"Behar Herald"	Patna	Weekly	Monmatha Nath Dey, age 41, Pleader of Bankipore.	500
3	"Beharee"	Bankipore	Bi-weekly	Sham Sankar Sahai, Pleader, and P. P. Sharma of Muzaffarpur.	750
4	"Bengalee"	Calcutta	Daily	S. N. Banerji, Kali Prasana Sen, age 39, and Kali Nath Roy.	6,000
5	"Bihar"	Patna	Weekly	Kali Kumar Sinha, B.A., B.L., Pleader of Bankipore, age 36, Kayastha.	750
*6	"Day's News"	Calcutta	Daily	Bai Premananda Bharati, age 51, Hindu.	500
7	"Hindoo Patriot"	Ditto	Do.	Srish Chandra Sarbadhikari, age 41, and Koylash Ch. Kanjilal, Pleader, Sealdah Small Cause Court.	800
8	"Indian Empire"	Ditto	Weekly	Kesab Chandra Banerjee, B.A., age 46, Brahmin, and Panchanon Masumdar, age 36, Hindu Baidya.	1,500
9	"Indian Mirror"	Ditto	Daily	Bai Norendra Nath Sen Bahadur, age 61, Head of the Mahabodi Society.	1,000
10	"Indian Nation"	Ditto	Weekly	Rasomoy Dhar of Calcutta	500
11	"Karmayogin"	Ditto	Do.	Editor's name not known for certain. Arabinda Ghose is one of the contributors to the paper.	2,000
12	"Kayestha Messenger"	Gaya	Do.	Jugal Kishore, age 37, Kayastha	500
13	"Mussalman"	Do.	Do.	A. Rasul and M. Rahman, Muhammadans	500
14	"National Daily"	Do.	Daily	Bai Premananda Bharati, age 51, Hindu	500
*15	"Reis and Rayyet"	Do.	Weekly	Jogesh Chandra Dutt, age 59, a Calcutta house-owner.	500
16	"Star of Utkal"	Cuttack	Do.	Kherode Ch. Roy Chowdhry, age 69, retired Head Master of a Government College.	400
17	"Telegraph"	Calcutta	Do.	Satyendra Nath Bose, B.A., age 32	3,000

* The issue of these papers has been suspended for a time.

THE HONORABLE MEMBERS OF THE HOUSE OF COMMONS
IN PARLIAMENT ASSEMBLED

REPORT

OF

THE

COMMISSIONERS

OF

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LANDS

AND

REVENUE

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II.—HOME ADMINISTRATION.

(A) General.

93. The *Bengalee* desires to draw prominent attention to the resolution regarding the deportations which was unanimously adopted at a meeting of the British Committee of the Indian National Congress on the 4th January last. From Mr. Asquith's statement about the early release of the deportees, the public inferred that the release would take place on the 1st of January. When it did not come about on that day, it was naturally hoped that it would take place before the month was far advanced. The month, however, is drawing to a close, and still nothing is known about the intention of the Government. It is hoped that Lord Morley will yet rise to the occasion and release the deportees before the month is out.

BENGALUR,
26th Jan. 1919.

III.—LEGISLATION.

94. Referring to that part of the Viceroy's speech delivered during the opening of the Imperial Council in which His Excellency declared "We can no longer tolerate the preachings of a revolutionary press," the *Bengalee* states that if a revolutionary press exists anywhere, the Government has already sufficient power to deal with it. Such a press can be confiscated any moment, and those who conduct it can be treated with that severity which they deserve. What further steps can the Government deem necessary? That is the question which the public is asking. Can it be that the proposed legislation, avowedly intended to crush and suppress the revolutionary press, will, in effect, deal a blow to all newspapers and to lawful political agitation? It is the fear that any law which would place the press at the mercy of the police and the executive, will practically have this effect, that fills the public mind with misgiving. The distinction between lawful political agitation and sedition may not be a fine distinction, but it is a distinction which the people would not like the legislature to leave to the executive to determine. It should always be determined by a properly constituted tribunal and in accordance with the forms of legal procedure.

BENGALUR,
27th Jan. 1919.

95. The *Bengalee* declares that though the sentiment underlying the declaration, "those who are not with us are against us," is puerile and absurd, one would not go far wrong in discovering in it the genesis of the latest experiment in legislation. The general attribution of the extension of the Seditious Meetings Act to the Nasik outrage seems to the journal to be considerably wide of the mark. It is obviously impossible for a measure of this kind to reach the bomb-thrower and have any deterrent effect on his subterranean activities. He works in the dark, his methods and plans are secret, and can have no possible connection with meetings of any kind. Consequently the true reason for the extension of such a repellent and repressive measure to all provinces must be sought for elsewhere, and may perhaps be found in the attitude so ostentatiously taken up by the head of a province, that those who are not with the Government are against it. The new Councils Act has signally failed to appeal to the better mind of India. The bureaucracy has since its conception manœuvred it into a miscarriage and now cannot disguise its deep chagrin at the fact that the country has found it out to be so, and refuses to welcome or approved it. The journal is inclined to detect in the arming of the Local Governments with exceptional powers, a definite policy of disapproval of all organised activity in independence of the Government. An individual can be a religious or a social reformer without in the least arousing the attention or the uneasiness of those who are set over him. But should there be the least political tincture in his activities, he must then be with the Government, or he will be counted against it. These are the thoughts which are passing

BENGALUR,
27th Jan. 1919.

through the minds of many. They may be unsubstantial, but there can be no doubt that the recent utterance of Sir Louis Dane lends colour to them.

HINDOO PATRIOT,
31st Jan. 1910.

96. The *Hindoo Patriot* observes that the people are passing through a critical period, and that they are confronted with difficulties on all sides owing to the recrudescence of anarchical crimes. His Excellency has already declared that a new press law is in store for the country, and the rumour is already current that by the end of the week this new piece of legislation will be placed on the legislative anvil and at a single sitting will be passed into law. There will be nothing surprising in this because the Government feels, not without reason, an urgent necessity for it. From the Viceroy's speech it is inferred that the license of the press will be curbed in an effective manner so that no loophole will be left for the escape of a demoralized and seditious newspaper. This will be a rigorous measure for a newspaper, but it has become inevitable under the circumstances. The journal, however, implores the Government to frame the law in such a manner that its technicalities may not affect honest workers or stand in the way of legal discrimination being made between a technical and real offence. The *Hindoo Patriot* has the highest respect for Lord Minto, and it feels sure His Lordship would not thrust upon the people any legislation which may embarrass an honest and loyal journal.

IV.—NATIVE STATES.

AMRITA BAZAR
PATRIKA,
22nd Jan. 1910.

97. The *Amrita Bazar Patrika* notices certain curious features in connection with the Patiala case. In the first instance it is observed that the special tribunal is not independent. It cannot take any decisive step without the permission of the Maharaja. Indeed, it is on this condition that the Court was constituted, and its presiding Judges declared more than once that as their power was derived from the Maharaja, so he, and not they, was responsible for every thing. Such being the situation, where was the necessity for a tribunal of this kind? It would have been a far better arrangement for the Maharaja himself to have tried the case. This would have saved the accused from the ruinous cost of a regular trial and enabled His Highness to see things for himself directly and come to a correct decision. The accused could then have convinced him of their innocence by directly pointing out to His Highness the character of the prosecution evidence and various other circumstances favourable to them. But they have no access to His Highness and there is no one to explain their side of the case to him. During the course of the trial Mr. Grey is said to have given a wonderful interpretation of what "sedition" is. One of the accused is a boy whose petition for bail was lying before the Court. On his father praying for the release of the boy, the Judge enquired what was the charge against him, and was informed by Mr. Grey that he was charged with having subscribed to the *Hindustan* and attending two lectures by Ram Das. Thus according to Mr. Grey it was a serious crime to subscribe to an alleged seditious paper and to listen to an alleged seditious lecture!

BENGALUR,
25th Jan. 1910.

98. The *Bengalee* thinks it unnecessary to point out the utter unwisdom, not to speak of the absurdity, of the course adopted by the Mysore State with regard to the suppression of sedition, and which the Maharaja so unwisely commends to the Viceroy's consideration. The powers that the Executive Government and the police possess in British India as well as in most of the Native States are already extraordinary. To add to them will mean the ending of popular liberty. "It is a cardinal error," says the Maharaja, "to tie the hands of the executive in a country like India in dealing with the seditious press and to allow the tedious, cumbersome and expensive machinery of the courts of law to decide the question of fact, whether or not a particular newspaper is seditious and should be suppressed." The journal wonders whether the person responsible for the framing of this curious statement drew his inspiration from Hare Street. A more pernicious doctrine could not have been laid down, and it is a pity that the ruler of what has so long been regarded as an

enlightened Native State should have allowed himself to make such an utterly unwise pronouncement.

99. The *Bengalee* congratulates the Government of India on having invited the opinion of the Princes and Chiefs of India upon the means for dealing with the growth of sedition. The invitation is a wholesome departure which incarnates the new policy of confidence in the Princes and Chiefs of the realm. It is hoped that this policy will grow and fructify, and that the Princes, who are now metaphorically the pillars of the State, will in truth be translated into so many bulwarks of the Empire. There is another direction, even more important, in which this policy is capable of wider expansion and even more far-reaching benefits. If the Government has thought fit to trust the Princes of India who are only the allies of the Government, it follows as a natural sequence that in a far larger measure and even in a more whole-hearted fashion, it should trust the people committed to its charge. But it is regretted that no notable step has so far been taken in this policy of trust in the people, except the Reform Scheme, sadly crippled as it is by the Regulations.

100. The *Amrita Bazar Patrika* is grateful to His Excellency for publishing the replies received from the native Princes for the information of the public. It appears that the Viceroy or for the matter of that British Indian authorities generally were led to believe that anarchists and seditionists had entered the Indian States and done mischief therein already. It must, therefore, have been re-assuring to Lord Minto to learn that there was no cause whatever for anxiety in this respect. Indeed, the correspondence published establishes very clearly that their territories are absolutely free from the evil. While the Chiefs show their utter abhorrence for sedition and anarchism in unmistakable terms, they unanimously declare that these have no existence in their dominions. The cry of the general prevalence of sedition in British India is much to be deplored, for it implies indirectly a slur on the administration. But granting that a considerable section of the people in British India have been infected with seditious ideas, how is it these are virtually non-existent in the Indian States? Although each Prince admits the existence of seditious elements outside his State, he strenuously denies that they have succeeded in effecting any lodgment in it.

VI.—MISCELLANEOUS.

101. The *Indian Mirror* can hardly express the feelings with which it received the news of this abominable outrage. It declares that after this fresh outrage, the only course left is to adopt the most stringent measures for the suppression of crimes of this nature. The recent series of outrages makes it abundantly clear that anarchism in spite of the vigilance of the police has still many roots imbedded in the soil. That these crimes have been manipulated by a secret gang with an extensive organisation would not be an incorrect supposition. That there are people behind the scene does not admit of the least doubt, and it is hoped they will not escape the punishment due to them.

102. In condemning the murder of Deputy Superintendent Shamsul Alum, the *Bengalee* declares the community is entirely at one with the Government in desiring that crime of this particularly heinous form should be ruthlessly extirpated. Every sane man knows and believes that the cause of the country's advancement is inseparably associated with the cause of law and order, and that the only progress possible is a peaceful one. It is the vivid consciousness of this truth which has led all sections of the community to condemn in unqualified terms every single act of violence which necessarily interferes with such progress. The sympathies of the whole community will go forth to the members of his family as well as to the Government which has lost a capable and energetic officer.

BENGALIAN
25th Jan. 1910.

AMRITA BAZAR
PATRIKA,
25th Jan. 1910.

INDIAN MIRROR
25th Jan. 1910.

BENGALIAN,
25th Jan. 1910.

AMRITA BASAR
PATRIKA,
26th Jan. 1910.

103. The *Amrita Basar Patrika* despairs of its ability to convince

The High Court outrage.

terrorists that the consequences of their fiendish deeds are causing an amount of misery which is beyond the endurance of the nation, already bent down as it is under a mountain-load of suffering of various other kinds. One cannot but be benumbed at the appalling prospect that lies before the people if young fanatics, even though they be few, having fallen off from the violence-hating instincts of their race, commit such satanic acts.

HINDOO PATRIOT,
26th Jan. 1910.

104. In giving expression to its feeling of horror and repugnance at

A fresh outrage.

the murder of Deputy Superintendent Shamsul Alum, the *Hindoo Patriot* draws the attention of the anarchists to the words of the late Sir John (then Mr. Justice) Phear pronounced from the bench of the Calcutta High Court, while expressing sorrow at the assassination of Lord Mayo, in which he assured the people that such wicked acts would not succeed in weakening the power of England in the least. If the assassination of Mr. Justice Norman and Lord Mayo have failed to unnerve the British Government in this country, it is sheer madness to believe that the repetition of these foul crimes at the present moment would in the least frighten those who are responsible for the good government of this country. It is admitted that there are defects in the administration, but there are honourable and fair means to agitate for their removal. Violent acts can only be productive of disastrous results to the country as is evidenced by the various repressive measures that have lately been introduced.

(BENGALUR,
27th Jan. 1910.

105. In giving expression to its abhorrence of the High Court outrage,

The tragedy of Monday.

the *Bengalee* states that the people were beginning to hope that Bengal had seen the last of these brutal and heartless outrages, but have been rudely awakened out of this comfortable conviction by the recent tragedy. Indians will not tolerate this sully of their fair name and their reputation as the most religious, God-fearing and peace-loving of the world's peoples. The nation is not going to be turned away from its age-long tradition by the futile impatience of a few misguided men. Do they think they will shake the Empire to its base, (if that be the end they cherish), by picking off the servants of the Government? For every man they murder, there will be hundreds to fill his place. They are unaware of the condition of their own country. Have they ever thought how it is that a handful of Englishmen, comparatively speaking, have established the strongest Empire that India has ever known? The British rule the people not by force arms, but by the ideal of life and work which they have taught them to appreciate and accept, by the majesty and the excellence of the system of law and justice that they have given the country and by virtue of the conviction on the part of Indians that the permanence of India's connection with Britain best affords that guarantee of universal peace and order without which they can never hope to bring to fruition the ideal that they so admire. The anarchist in flinging himself against this solid foundation only flings himself to a certain and inglorious death. Unfortunately for the country he leaves a legacy of mischief behind. It is hoped that these acts of madness will not be permitted to interfere with the general interests of the community by restrictions being imposed upon the liberty of the press or the right of free speech.

INDIAN MIRROR,
30th Jan. 1910.

106. The *Indian Mirror* observes that the developments of the past few

The Calcutta High Court
murder and its developments.

days have sent a thrill of sensation through the public. The wonder is that such men as those who have been arrested could have been suspected at all of being mixed up with an anarchist conspiracy. It is impossible to form any opinion, one way or the other, until the full facts have been laid before the public; but so far as can be made out at present, there are features in the present situation which cannot but occasion an additional degree of anxiety both to the Government and the people.

In the opinion of the paper there cannot be the least doubt that the direct purpose of the elaborately organised murders of Mr. Jackson (Nasik outrage) and Babu Ashutosh Biswas was "to paralyse the efforts of the Government to suppress sedition and uphold law and order in India," and it was the same purpose that prompted the murder of Deputy Superintendent

Shamsul Alam. It will thus be seen that the anarchist conspiracy is not directed against the so-called alien Government, but against the country, and against the people themselves.

Concluding, the paper says : "It is time that every one of us, big and small, should face the situation as we ought to with the earnest determination to put a stop to the disgraceful state of affairs which has arisen over the outburst of anarchism. The tension of feeling between the different classes, and between Hindus and Europeans in particular, is increasing day by day. Hindus and Muhammadans already stand aloof from each other. Europeans have begun to distrust Hindus. In view of this, supreme efforts are necessary on the part of the true leaders of the people to check the further progress of the evils. Their only talk, their only thought at this moment, should be how the demon of unrest, of lawlessness and anarchism, may be hunted out of the land. The only remedy that we can find is co-operation between the Government and the people."

107. The *Bengalee* does not understand what the *Englishman* means by saying that the Governments, Local and Supreme, have of late shown less and less appreciation of the needs of the hour. What more could they do?

The *Englishman* and the outrage.

Wherein have they failed to show proper appreciation of the situation? An irresponsible journalist may make any number of irresponsible suggestions, but a great Government must weigh all sides of a question, and not only punish offenders but do justice. It cannot afford to punish a whole community for the faults of a few fanatical and wicked conspirators.

BENGALUR,
31st Jan. 1910.

G. C. DENHAM,

*Special Asst. to the Deputy Insp.-Genl.
of Police, Bengal.*

OFFICE OF THE BENGAL SPECIAL BRANCH,
7, KYD STREET,

The 5th February 1910.

